The Ocean of Love

The *Anurāg Sāgar* of Kabir

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The *Anurāg Sāgar* of Kabir

Translated and Edited
under the direction of
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Edited with Introduction and Notes by Russell Perkins
Illustrated by Michael Raysson

First printing, 1982
Second printing, index added 1984
Third printing, 1995

ISBN: 0-89142-039-8
Library of Congress Catalog Card Number: 82-050369

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Kal did the devotion on one foot (see page 23)

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Kabir and Dharam Das
by Sant Ajaib Singh Ji

EVER SINCE the Almighty Lord started coming into this world in the form of the Saints, it has always happened that during a Saint's lifetime only a few people care to know about his life: where the Saint was born, how he used to live, what qualities he had, and why he came into this world. They don't care about all these things while the Saint is alive; but when the Saints leave this world, their incredible power and their teachings which change the lives of many people impress the people of the world, and only then—when the Saint is gone—do the people of the world start thinking about them and devoting themselves to them. So that is why, according to the understanding of the people, stories are told about the Saints. It is very difficult to find out much about the Mahatmas of the past—their birth, their place of birth, their parents, their early life, etc. Whatever people have written about the Great Masters has been written many years after their departure from this world. That is why Kabir's life sketch has different versions. According to most of the traditions, Kabir Sahib was born in 1398 in Benares and he died in 1518, living for 120 years.

There are many different stories of Kabir and of his effect on others, some of which are told in the Introduction to this book. Dharam Das was Kabir's *gurumukh* disciple and successor, who was a very wealthy person and an idol-worshiper. It is said that once when he was doing his worship, Kabir appeared to him and asked, "What are these little idols? If this big idol is God, what are these small ones?" and then disappeared, leaving Dharam Das to think about what had happened. At that time, of course,

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he didn't know that it was Kabir Sahib who had appeared to him.

Second time Kabir appeared to Dharam Das was in the form of a sadhu. Dharam Das and his wife were sitting by the fire, and Kabir Sahib said to Dharam Das, "You are a sinner." Dharam Das's wife could not bear this criticism so she said, "How can you say that he is a sinner? You are a sinner!" Then Kabir Sahib replied, "Dharam Das, look in the wood that you are burning—and you will see what you are really doing." When they looked, they saw many insects in the wood, and Kabir said, "You are burning so many insects alive! What is this? Are you not sinning?" After saying this he again disappeared, and Dharam Das realized the truth of it: "I am a great sinner."

Because he was a good soul devoted to God and he wanted the knowledge of God, he remembered that he had met someone before who had asked him about idols, and he realized both of them were the same person. Now Dharam Das repented very much, and he thought that if his wife had not got upset at Kabir Sahib, he might have been able to get the knowledge of God. When he told that to his wife, she said, "Well, flies come to the sugar. You have so much money; if you perform some kind of *yajna* and announce that you are going to donate things to the sadhus, many sadhus will come. It is possible that this sadhu will also come, and you can talk to him and get some knowledge of God from him." So Dharam Das performed many *yajnas* in the town of Benares, but Kabir Sahib never came there. Then Dharam Das went to other places and there also he performed many *yajnas*, but Kabir Sahib never came. In that way he just went on spending his money, and even after he performed his last *yajna* after selling every single thing, Kabir Sahib still didn't come.

So when Dharam Das had lost all his money and still didn't get to see the Sadhu, he thought, "Why should I go back home when I have lost everything? It is better to commit suicide." So he went to the bank of the river and was about to jump in when Kabir appeared there. And then Dharam Das touched Kabir Sahib's feet and said, "O Lord, If I had met You before, I would have given You all the wealth which I had, instead of wasting it performing the *yajnas*." Kabir Sahib replied, "This was the right time for you to come to me. If you had come to me earlier, when you had all that wealth, it is possible that you would not become what you will become now."

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So Kabir Sahib gave him initiation and, after Kabir Sahib left the body, Dharam Das continued the work of giving initiation into Shabd Naam. And the book *Anurag Sagar* is in the form of questions from Dharam Das and Kabir Sahib's replies to those questions.

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Introduction

I. The Life of Kabir

As Sant Ajaib Singh points out in his Foreword, the life of Kabir is lost in the mists of legend and it is very difficult, from this point so far removed in time from Kabir's life, to know many hard facts about it. Still, there are certain elements of that life about which the traditions seem to agree and about those we can be reasonably sure.

TIME AND PLACE

As Sant Ji said, it has been generally agreed for centuries that Kabir lived from 1398 to 1518. There are variations on those dates: one alternative that is proposed is 1380 to 1440, and another from 1440 to 1518. Neither alternative is based on tradition, however; they are speculative reconstructions by modern scholars who apparently have difficulty with the abnormally long life span. But while the span is long, even for spiritual Masters, it is not unprecedented: a minority of Indian holy men have always been long-lived. The celebrated Trailanga Swami, who apparently lived for three hundred years in Benares in relatively modern times in the full glare of the British *Raj*, is a case in point; one of his disciples, a woman, Shankari Mai Jiew, born in 1826, was still alive in 1946—precisely Kabir's life span.[1]

It was my own good fortune to meet the Maharishi Raghuvacharya, a well-known yogi of Rishikesh who became, in his nineties, a disciple of Sant Kirpal Singh Ji. I met Raghuvacharya on two occasions—in 1965 and 1969—when he was well over 100 years old. He died in 1970, aged 115, in full control of his powers; when I had met him the year

1. See Paramhansa Yogananda, *Autobiography of a Yogi*, pp. 291-295, for an interesting account of Trailanga Swami; but his remarkable age is attested to by many witnesses. As this book was going to press, the Boston Globe (February 9, 1982) carried the obituary of Ike Ward, born into slavery in 1862, dead from old age (without having been through a period of ill health) at 120.

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before he had given every impression of being a vigorous 65. Yet his long life and birth date was known to hundreds of people, as he had lived in Rishikesh all of his life.

So while it is unusual for Kabir to have lived such a long life, it is by no means impossible; and since tradition has fixed on those dates from early times, and nothing else about Kabir's life is any less unusual, it seems reasonable to accept them.

It is also reasonably certain that he was born in Benares (then called Kashi) and lived there most of his life, dying in the nearby town of Magahar.[2]

SOCIAL AND RELIGIOUS CIRCUMSTANCES

It is as certain as anything can be about Kabir that he was a Muslim by birth and belonged to the *julaha* caste. Strictly speaking, Muslims are not supposed to have any caste; but in India this idea has tended to erode under the pressure of mass conversions of lower-caste Hindus, who, in attempting to escape the difficulties of inferior caste, only succeeded in bringing them with them into Islam. This would appear to be the case with the *julahas*, apparently a Sudra caste that converted *en masse* between the twelfth and fourteenth centuries. The word *julaha* means "weaver" in Persian, and the members of the caste are usually either weavers or farmers. Their social status was and is very low, and their conversion did not raise it, either in the eyes of Hindus or of Muslims.

From the very beginning, Kabir has been identified as a *julaha*. Indeed, he identifies himself that way. Although his songs and poetry are not rich in autobiographical information (*Anurag Sagar* is particularly disappointing in this respect) what information they do contain is especially valuable; and the fact is that Kabir happily, perhaps gleefully, lets the world know that he is a *julaha*:

> *I am of low community, my caste is* julaha;
> *I have only one advantage and that is of Naam.*[3]

Since the *julahas* were by definition Muslims, and since *Kabir* is an Islamic name (it is actually Arabic and is found in the Koran), his Islamic faith would appear to be beyond dispute. It has been disputed, though, on the grounds that his teaching appears to be given entirely within a Hindu frame of reference. *Anurag Sagar* is a case in point: while much of the poem is dedicated to exploding Hindu theology, it is done from within: the ideas are stood on their head, as it were, by someone who knows them inside out and who refutes them by showing the truth that

2. See note on page 15 below ["Kashi"].
3. *Songs of the Masters*, p. 16. This song is from the Granth Sahib, Gujari 2.

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they are supposed to reflect. There is very little Islam in *Anurag Sagar*, or in Kabir's poetry in general (although many of the songs contain brief references to Islamic ideas).

There are various explanations for this, one of them being the obvious one that Kabir was concerned with the here and now: most of the people in the area of his mission were Hindus, and he wanted to reach them via their own religious language. Another is that the concerns of the *Anurag Sagar* are in areas where Hindu mythology is very rich, and the characters and events of that mythology lent itself to Kabir's poetic genius in ways that the comparatively barren Islamic tradition could not. And then there is the fact that the amount of Islamic education *julahas* received was very small: the caste as a whole was and is illiterate, and does not rank high on the priority list of Muslim educators. Kabir's guru, as we will see, was a Hindu, and Kabir is generally considered a Hindu saint by modern Hindus: in fact, he has become a Hindu god, and idols of him are found in Hindu temples—ironic fate for a Saint who denounced idolatry as strongly as any Hebrew prophet. His Hindu admirers do not deny his Muslim origins, but they either ignore or explain them away. Nevertheless, that a Saint who was not only a Muslim but an illiterate, low-caste Muslim should so win the hearts of Hindus and rise to such a position of eminence among them is totally without parallel in all history and testifies eloquently to the "incredible power" Sant Ji mentions in his Foreword.

His parents, who figure in the *Anurag Sagar*, were Nima (his mother) and Niru (his father). They were not, according to Kabir himself, his actual physical parents, as his birth was miraculous; but he chose them, for reasons explained in the poem, was brought up by them as their son, accepted the limitations of their low caste, and learned the weaver's trade from his father. There is evidence in his writings that his mother had a very difficult time dealing with his Sainthood and all that it implied, and also with his use of Hindu concepts in his teaching:

> *Kabir's mother weeps bitterly, worrying:*
> *"How is this child going to live, O God?"...*
> *Kabir says, "Listen, mother,*
> *God is the only giver for all of us."* [4]
>
> [Kabir's mother asks:]
> *"Who in our family has ever invoked Ram?"* [5]

When he grew up, he married Loi, who was also his disciple, had two children—a son Kamal and a daughter Kamali—and earned his living as

4. *Ibid.*
5. Granth Sahib, Bilaval 4.

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a weaver. Loi and Kamali are not mentioned in *Anurag Sagar*, but Kamal is, in a context that makes it clear that he was Kabir's physical son. Thus it is very unlikely that he was not married, as some of his Hindu followers (who find the concept of a married holy man difficult to accept) maintain. In the *Sant Mat* tradition it is not unusual for a Master to be married, and as Kabir was the founder of that tradition there is no reason why he should not have been. Those who object to this maintain that Loi and the children were all disciples only; but as the traditions clearly depict all three in an intimate relationship with Kabir on a daily domestic basis, it is extremely unlikely that they were not his physical family.

KABIR AND RAMANANDA

The *Anurag Sagar* maintains, and *Sant Mat* tradition affirms, that Kabir is the proto-Master or original Saint, who has descended directly from God four different times, once in each *yuga* or time-cycle, founding a line of Masters each time, and that his incarnation in the present time-cycle or *Kali Yuga*—that is, the life of the historical Kabir—is thus only a fraction of his totality. In the *Anurag Sagar* Kabir goes into greater or lesser detail on each of these four incarnations, as well as his pre-incarnate activity, and his account is accepted by the Masters of Sant Mat as a straightforward accurate approximation of actions and events which are ultimately too tremendous to fit easily into our verbal and conceptual framework. His description of his various incarnations, like many other parts of the poem, is as true as it can be, given the limits of the medium it is conveyed in, and forms a basic and important part of the body of ideas and stories that constitute the verbal tradition of Sant Mat; and the Masters who have come after him have accepted Kabir as the founder of the various lines of Masters.

Nevertheless, tradition affirms, and Kabir's writings bear it out, that Kabir took initiation from a Guru, and the Guru was Ramananda. This may seem contradictory; but it is a basic pillar of Sant Mat that everyone needs to sit at the feet of a Master. As Jesus said to John the Baptist, when the latter in amazement asked him why he had come to him, "Thus it becometh us to fulfill all righteousness."[6] The situation is exactly analogous; and just as John's question implies that he should be coming to Jesus, rather than the other way around, so the tradition affirms that ultimately Kabir liberated Ramananda. But still Kabir outwardly sat at Ramananda's feet and humbled himself before him in the eyes of the world. Sant Kirpal Singh Ji has written:

> All born Saints, though very few, come into the world with esoteric

6. Matthew 3:15.

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knowledge right from their birth but have for form's sake to adopt a Master. ["Thus it becometh us to fulfill all righteousness."]

Kabir Sahib, for instance, had to accept Shri Ramananda as his Master.[7]

Sant Ajaib Singh Ji has commented on the relationship of Kabir and Ramananda in detail as follows:

Kabir Sahib was all-powerful and even if he had not taken anyone as Guru, still it would not matter much. But still he didn't break the limits and traditions and that's why he took Ramananda as his Master. But the fact was that Ramananda was liberated by Kabir Sahib. Ramananda was an idol worshiper and didn't have any knowledge of spirituality. But the Hindu people were taking him as a very great holy man, and they were also criticizing Kabir Sahib because he didn't have any Master or guru, saying that to take initiation or to take a mantra from him is a sin. Kabir Sahib was a very clever Mahatma, and he thought that if he took any small Mahatma as his Master, then these people would not believe. So he should take somebody who is well-known among all these people as his Master. But since Ramananda was not happy in even seeing any Muslim, and because Kabir was born in a Muslim family, there was no question of taking initiation from Ramananda. It was impossible for him.

Ramananda used to go, every morning, to the River Ganges. So, because Kabir Sahib wanted to take him as his Master, Kabir changed his form into a small child. He lay down on the steps on which Ramananda was coming back. It was very dark, and accidentally Ramananda stepped on that child. And Kabir, who was that child, started weeping. Who knows whether Ramananda really stepped on Kabir Sahib or not? But still Kabir wanted some excuse to weep, so he started weeping. Ramananda was very much afraid and he said, "O man of God, repeat 'God.' O man of God, repeat 'God' "—like that. But Kabir Sahib went on weeping. And he again said this thing, "O man of God, repeat 'God.' " And Ramananda came back home and Kabir disappeared from that place.

After that Kabir Sahib started saying to people, "Ramananda is my Master. I have got initiation from Him." So the Hindu people were very upset with Ramananda, and they came to him, saying, "You have got thousands of Hindu disciples but you are still hungry for more. Why did you make this Muslim your disciple?" In those days, people were believing very much in caste. So Rama-

7. Kirpal Singh, *Godman*, p. 62.

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nanda said, "Who said he is my disciple? I do not know any Kabir and I have not given initiation to any Kabir." So all the Hindu people came to Kabir Sahib and told him, "You come with us to Ramananda. You are saying that he is your Master but he doesn't believe that. You come with us." So Kabir went to Ramananda's home. And at that time Ramananda was worshiping an idol of Lord Vishnu. Because he was never happy to see the faces of Muslim people, he had a curtain and Kabir Sahib was sitting on the other side of the curtain. Ramananda was playing with the idol and at the end he put the crown on the head of the idol, but he forgot to put the chain on the neck. So he was very confused at what to do then, because if he removed the crown from the head that meant disrespect and there was no other way to put the chain on the neck. So Kabir Sahib, who was all-conscious, said, "Master, Guru Ji, why are you so confused? Just unhook the chain and then again hook it and then you will be able to put the chain around the neck." When he saw Kabir Sahib was sitting there on the other side of the curtain and couldn't even see him, he thought, "How did he know I had this problem? And he has solved my problem!" He was very surprised. So he talked with him and said, "When did I initiate you?" Kabir Sahib reminded him of the incident and he told him, "You stepped on me and you told me to repeat this thing, so I am repeating that, and you are my Master."

So Ramananda said, "That was a child; but you are Kabir." He said, "If you want me to become a child, I can show you. Now also I can change myself into a child and I can show you that I am the same thing." So when Ramananda came to know all this he said, "If you are all-conscious, then why is there this curtain between you and me? Remove that curtain." So after that Kabir Sahib liberated Ramananda.

Even though Ramananda had received a lot from Kabir, still he was involved in all the practices he was doing, rites and rituals and idol-worshiping. Once Ramananda was performing the ceremony in which they make many good foods and they give it to the people, saying, "This is going to our fathers and forefathers, those who have died and who are residing in the heavens." For that ceremony Ramananda sent all his disciples including Kabir Sahib into the village to get some milk to make rice pudding and other things. So Kabir also went and there he saw that there was one dead cow, and by force he started putting some food in the mouth of that dead cow. Because she was dead, she couldn't eat by herself. But by using a stick, he was forcing the food in her mouth. He started milking her. But she was dead; how could she give milk? So the

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other disciples, when they saw Kabir doing this thing, they came to Ramananda and reported it. Ramananda called Kabir and rebuked him and said, "Oh man, the dead cow cannot eat food and she cannot give milk." So Kabir Sahib said, "Guru Ji, are you sure that the dead cow cannot eat anything or give any fruit?" So he said, "Yes, that is definitely true." So he said, "Well, how are you sure that the food that you are giving to other people, saying, 'This is going to go to your fathers, those who are residing in the heavens?' will really give you fruit?" Ramananda didn't have any reply to that. And Kabir Sahib only did this to teach him a lesson because Kabir Sahib had made up his mind to liberate Ramananda.[8]

KABIR AND HIS CONTEMPORARIES

Kabir's impact on his contemporaries was profound. Many stories are told which illustrate his power, insight, and various aspects of his extraordinary personality—including his honesty, unforced humility, total dependence on God, compassion and bluntness. Baba Sawan Singh, after being praised by many for having performed a miracle, told this story which emphasizes the human-ness of this most transcendent of Saints without diminishing his glory:

The people attribute this incident to my miraculous powers. It is just as it once happened with Kabir Sahib. The pundits, the pseudo-Saints and the well-read people were jealous of Kabir Sahib. Accordingly they proclaimed throughout the town that on a certain day there would be a *Bhandara* (a religious gathering and feast) at Kabir Sahib's place. Kabir Sahib came to know about this trick the evening before. How could He feed thousands of men? [He was of course very poor.] He left the place in the evening and hid Himself in the jungle, remaining there until the next day. From His place of hiding He could see the people returning from His home the next day, and all of them were remarking, "Well done, Kabir! What delicious food you provided for the Sadhus!"

Kabir Sahib did not know what this meant. . . . He returned home and His family told Him, "Well, you were here all the time and you yourself fed all the people." Kabir Sahib at once understood that it was all the mercy and blessing of the Supreme Father. [He is reported to have exclaimed: "Kabir did not do it, could not do it, would not do it; it is God Who has done it, and the credit has gone to Kabir!"] The same is the case in this incident. The Saints always remain within the Will of God.[9]

8. Ajaib Singh, *Streams in the Desert*, p. 381.
9. Quoted by Rai Sahib Munshi Ram, *With the Three Masters*, Vol. 2, pp. 184-85.

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Sant Kirpal Singh used to tell a marvelous story which demonstrates Kabir's power as well as his humor and wisdom:

> At the time of Kabir Sahib there was a certain *pundit* or religious teacher. His story is written in the scriptures, and it tells of how he studied the holy and other books extensively and became the most learned man for many miles around, so he called himself *Sarbajeet*, meaning one who has won above all others. On completion of his studies, he returned to his mother's house. She was a follower of Kabir Sahib, and he said to her, "Mother, I have become Sarbarjeet; you should call me that from now on." She replied, "I will, if you can beat Kabir Sahib in knowledge." Worldly knowledge often encourages pride, and carelessly picking up his books he said, "Oh, that is nothing," and went off to Kabir Sahib's humble dwelling.
>
> Kabir Sahib said to the young man, "Well, Punditji, what has brought you here?" The proud pundit replied, "I am Sarbajeet, and I have come to beat you in knowledge." Kabir Sahib smiled at him and said, "I do not want to argue over this, so you just write down that Sarbajeet has won and Kabir has lost; and I will sign it." The pundit was very pleased that Kabir had given in so easily; he quickly wrote the words and got Kabir to sign it. He went home, and flourishing the paper at his mother, he said, "Now you will have to call me Sarbajeet, for Kabir Sahib has acknowledged it." She took the paper and read aloud, "Sarbajeet has lost and Kabir has won." Unbelieving, he read it for himself, and said, "How is this possible? There must be some mistake—I will go back to Kabir Sahib." On arriving at the Saint's house, he blurted out, "Maharaj, I made a slight mistake, so I want to rewrite the paper." Kabir Sahib amiably agreed, and signed the new declaration. When the pundit reached home, his mother read the paper and said, "But it is still written, 'Sarbajeet has lost and Kabir has won.'" In frustration he shouted, "I will go again to Kabir!" and hurried off. It is a rule with all great Masters that they never belittle a person, but with love they make the people understand. If one does not listen even then, they will go to the extent of operating, like a doctor who will do his very best to cure a tumor, even if it means resorting to surgery. So, with great kindness, Kabir Sahib pointed out to the pundit, "How can your mind and mine become one? I say what I have seen, and you say what you have read from printed matter."[10]

Sant Ajaib Singh tells a brief story which is very revealing:

10. Kirpal Singh, "The Jewel of Infinite Value," *Sat Sandesh,* Vol. 3, No. 10, pp. 4-5.

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> In the time of Kabir Sahib, once on the banks of the River Ganga a person of low caste was bathing and a pundit was passing by. And it happened that one drop of water from the body of that low-caste man touched the body of the pundit, and he became very upset because he considered himself polluted; but Kabir Sahib told him very lovingly, "Oh Brahmin, you were also born of a woman; how can you be called *brahmin* when we *shudras* came into the world from the same place and we were born in the same manner? How can you say that we and you are different? You have blood and we also have the same blood!" So Kabir Sahib lovingly explained to him that all men are the same.[11]

Revolutionary sentiments like this have endeared Kabir to such modern Indian visionaries as Mahatma Gandhi and Rabindranath Tagore, but had the opposite effect in his own time. A caste-conscious Hindu society and an orthodox Muslim establishment both viewed the presumptuous *julaha* with horror, and he was persecuted a number of times, primarily by the Emperor Sikander Lodi. He was drowned in the Ganges chained in a boat full of stones, but either was miraculously saved at the last minute or resurrected from the dead; he was buried alive, but survived that also; he was bound and thrown in front of an elephant, but the elephant refused to touch him. These stories are part of the tradition, but of course are not verifiable; nevertheless, that Kabir's teaching and actions brought him into conflict with authority and eventually persecution is overwhelmingly probable; to survive such persecution either through divine intervention or resurrection is not without precedent; and in any case, Kabir's survival is well attested, as is his death in Magahar at an advanced age.

The earliest written reference to Kabir outside of the Sant Mat tradition is in the *Bhakta Mala*, a poem on the lives of various Saints, written by Nabha Das about 1600 (eighty years after Kabir's death). It is a very interesting and accurate brief summing-up of his career as seen from outside:

> Kabir refused to acknowledge caste distinctions, or to recognize the authority of the six Hindu schools of philosophy;. . . He held that religion without *bhakti* [loving devotion for God] was no religion at all, and that asceticism, fasting and almsgiving had no value if unaccompanied by *bhajan* [meditation]. By means of *ramainis, shabdas* and *sakhis* [different types of songs] he imparted religious instruction to Hindus and Mohammedans alike. He had no preference for either religion, but gave teaching that was appreciated by

11. Ajaib Singh, *Streams in the Desert*, p. 174.

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the followers of both. He spoke out his mind fearlessly, and never made it his object merely to please his hearers.

KABIR'S SUCCESSORS

As the seminal figure in the modern history of Sant Mat, Kabir had a number of disciples who became Masters and gave initiation after his passing: some of them are known only from his writings, but many are famous in their own right. Ravidas and Dadu Sahib are two well-known Saints who derived directly or indirectly from Kabir, and there are many others. The two that are of concern to us here are Dharam Das, who was his *gurumukh* successor and who is honored today especially by the members of the *Kabir-panth*, a religious sect in northern India (it has Hindu and Muslim sections) which claims to have been founded by Kabir, and Baba Nanak, the first guru of the Sikhs, who is honored today especially by the followers of the Sikh religion.

It is one of the ironies of history that the line continuing through Dharam Das, whose special relationship with Kabir is vividly described by Sant Ji in his Foreword, should have decayed and become eventually one of ceremonial religious leadership, while the line continuing through Nanak, who only met Kabir twice and who was himself a *swateh sant*, "born free,"[12] should be the line through which Kabir's power and impulse continue in their fulness in the modern world.[13] But it is true: the Kabir-panth today has no knowledge of the inner teachings, and has reduced its initiation to one of ritual only. While the same is true of the Sikh religion, that line went underground after the death of the tenth Sikh Guru and has continued unabated down to the present.

KABIR'S PASSING

When Kabir was ready to leave, it is said that his Hindu and Muslim disciples were prepared to fight over whether his body should be cremated or buried. After rebuking them sternly for forgetting his teachings so soon, he lay down, covered himself with sheets, and told everyone to leave. When they came back into the room, his body was gone; where it had been was a heap of flowers. His Muslim followers took half of the flowers and buried them, and his Hindu disciples took the other half and burned them. Thus in death as in life, Kabir demonstrated the universality of the Masters.

It is also said that Kabir made a number of resurrection appearances after his death, including at least one to Dharam Das in which he gave him further instruction along the lines of the *Anurag Sagar*.

12. Kirpal Singh, *Godman*, p. 20.

13. See *Streams in the Desert*, p. 11, for a complete list of the Masters descending from Kabir through Nanak down to the present.

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II. *ANURĀG SĀGAR*

THEME

The poem centers around the impact of Time on Eternity, and Eternity's response. It is Eternity which is the *anurag sagar* or "ocean of love," and it is Time's perversion of that part of Eternity which it touches which produces the *bhav sagar*, "ocean of the world"—the only reality most of us know, the mock world we are trapped in. The creator of the *bhav sagar*, "the butcher Kal" (*Kal* means, literally, Time) is mad: one of the sons of Eternity (*Sat Purush*, True or Original Person), Kal or Time was unable to handle the separation from his Father that the creation process demanded, and went mad. Ignoring the wishes of Eternity, he misused the tools of creation entrusted to him and, through his impatience and megalomania, created a sewer where a garden was intended. Convinced that he is God, demanding to be worshiped as God, and setting up a Law so stringent that no one can keep it, he presides to this day over a closed-circuit universe that would be utterly without hope if it were not for the fact that, as the poet Blake puts it, "Eternity is ever in love with the products of Time." Because Eternity does love those of us caught in the trap of Time, It has set up *a series of invasions* in which the true Reality enters into the mock universe and illumines it, awakening those who are ready to grasp the truth and showing them the way out. These invasions, initially in the person of the successive incarnations—Sat Sukrat, Maninder, Karunamai, and Kabir—of the Son of Eternity who is both the hero and author of the epic, and then in the person of his successors whom he raises to the same stature as himself, are the subject of the poem; and its core is the painstaking, infinitely patient search for Dharam Das, the "slave of Law," the freed soul who has blown it, the ignorant disciple who becomes the Master and who is, in fact, all of us. It is in the search for Dharam Das that the true nature of the ultimate universe—the Ocean of Love—is most fully revealed, and the form of that Ocean's action—the principle of Grace—is demonstrated most completely. No matter how obtuse Dharam Das reveals himself to be, no matter how thoroughly he has forgotten his true nature and how sound his sleep is, the Master never lets up: relentlessly pursuing him through incarnation after incarnation, He shows him—and all of us—how much He cares about him—and all of us—*just because he is*. We are children of the Father by virtue of our existence; trapped in Time we may be, but our Father loves us *and He will find us*.

This is an old old story, the original story; in one form or another it has been told many times, although seldom so explicitly or with such authority as here. The Western world is most familiar with it through the Gospels although the Gospels as we have them are incomplete; scholars

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are daily, it seems, discovering ancient manuscripts and fragments that shed new light on how the teachings of Jesus were understood by his contemporaries, particularly those much-maligned early Christians called *Gnostics* or Knowers who understood this story very well and who commented on it over and over again.[14] It did not begin with the Gospels nor did it end with the suppression of the Gnostics; like the Master Himself as He searches for us, it surfaces again and again, confronting us when we least expect it. In the dialogues of Plato, the poetry of Blake, the operas of Mozart, and the latest science-fiction paperback the story is told, and in a hundred other places besides.[15] It is truly the main stream of human culture, East or West, although it is thoroughly repressed in most of us.

TIME AND SPACE

Anurag Sagar postulates two basic premises, which form the background against which the story takes place:

1) The physical universe we know is only a tiny part of the universe as a whole, which rises in a mighty series of levels until Eternity is reached. The original creation of Sat Purush is sharply differentiated from the "three worlds" created by Kal: In the regions above Kal, creation proceeds as originally planned, whereas the three worlds are fallen. The three worlds are: the physical plane, the universe known to us through our senses and their extensions; the astral plane, another universe surrounding and enveloping the physical, existing on a subtler frequency, and containing a number of heavens and hells as well as regions in between; and the causal plane, subtler than the other two, surrounding and enveloping them, which is the current home of Kal or Time and the source or cause of the energy activating the lower planes. Reincarnation takes place within the framework of Kal's Law, the Law of Karma, in one or another of these worlds; it is also possible to experience the two higher worlds through various techniques of meditation or yoga. But it is impossible to leave the three worlds and enter the real universe—i.e., attain liberation or salvation—without the grace of someone who has come from there.

2) The three worlds are at their highest and optimum state at the moment of creation; their whole subsequent history is one of progressive degeneration, "winding down," or entropy. This takes place over millions of years, which are divided into four divisions or ages (*yugas*) according to the changing conditions of life. One of the ways in which

14. Some of the more spectacular finds in recent years are discussed in *The Nag Hammadi Library*, James Robinson, editor; *The Secret Gospel*, Morton Smith; *The Meaning of the Dead Sea Scrolls*, A. Powell Davies.

15. Philip K. Dick, *Valis*; Harlan Ellison, "Deathbird"; C.S. Lewis, *That Hideous Strength*, and David Lindsay, *A Voyage to Arcturus*, are all variations on this theme.

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the theme of *Anurag Sagar* works out is in the story of the incarnations of the author-hero in each yuga. At the end of the cycle of four yugas, the lower universe dissolves (*pralaya*) and is withdrawn into the higher; all souls stuck in the three worlds experience a comatose state for as long as the three worlds remain latent—a period exactly equivalent to the period of manifestation, four yugas. At the end of that period Kal creates the lower universe again (or it recreates itself according to the pattern he originally laid down) and the cycle starts again, to be continued until all souls—i.e., all life or *jivas*—are liberated from the lower worlds and are once again in Eternity or *Sat Lok*.

This scheme of the cosmos, both temporal and spatial, is accepted by the Masters and in fact ultimately derives from them; nevertheless a word of caution is in order. In the notes to this poem, the yugas are described in terms of orthodox Hindu theology, for informational purposes and to show the relative conditions of each yuga; but the Masters do not necessarily endorse the specifics—the number of years, life-spans, etc.—as given by the Hindu priests. It is in precisely this context that Sant Kirpal Singh, in his commentary on Guru Nanak's *Jap Ji*, wrote:

> Nanak here is referring to the ancient Indian doctrine of the four Yugas or cycles of time, which somewhat parallels the Western belief in the Golden Age, the Silver Age, the Bronze Age and the Iron Age. Nanak makes frequent use of such concepts and doctrines from ancient Hindu lore; but He refers to them not in a spirit of scientific truth, but often as a Divine poet, who employs allusion and mythology to drive home His point.[16]

Therefore while accepting the basic idea of the universe running down (involution rather than evolution)—an idea not at all philosophically incompatible with the current "Big Bang" theory of cosmic origins—a much longer human history than current thought allows, and its division into four ages, we need not worry about the particulars of those ages and how they fit in with modern scientific theories of human evolution. Truth is truth, and when—if ever—the scientific discoveries are complete, they will demonstrate the truth behind the yuga mythos. As it is, new discoveries are constantly changing our understanding both of the date of human origin and also the nature of our prehistoric past. It appears now, for example, that Neanderthal man was a member of the human species after all, and very likely a gentle vegetarian in some respects more advanced than we are.[17] And evidence is mounting that our pre-historic ancestors were in possession of a highly technological

16. Kirpal Singh, *The Jap Ji: The Message of Guru Nanak*, p. 94.
17. See Boyce Rensberger, "Facing the Past," *Science 81*, Vol. 2, No. 8.

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culture which ultimately destroyed them and caused humanity to start from scratch at the beginning of the Kali Yuga (about 3000 B.C.).[18] Sant Kirpal Singh was very specific about that part of the Yuga theory, and affirmed many times that the Mahabharata War, the traditional end of the Third Age, was not the simple struggle depicted in the epic of that name, but a nuclear war involving the whole world, with devastating consequences. The fact that it is not traditionally represented that way (although there are references to airplanes, television, etc., half-understood by the author and presented as magic) simply reflects the condition of the time in which the Mahabharata was written—after the holocaust. The author explained the story that had come down to him as best he could in the light of what he himself knew.

ANURAG SAGAR AND SANT MAT

Anurag Sagar occupies a very unusual place in the literature of the Masters; it is at once one of the most venerated and least known of all esoteric books. It is the Masters themselves who venerate it, and they have often made use of it in one way or another; they themselves are able to read it, but most of their disciples know it only by hearsay, mostly because it is written in the pre-Hindi dialect called Braj which, according to the leading modern scholar on Kabir, had "already by Kabir's time. . . become the lyrical language *par excellence*"[19] but which is extremely difficult for modern Indians to read; it relates to Hindi as spoken today somewhat as Chaucerian or Middle English relates to our language. There are also problems of interpretation: as with other mythopoeic treatments of these themes (particularly those of Blake, who of all Western writers is closest to Kabir both in spirit and in poetic genius[20]) the poem is dense, at times enigmatic, and always demanding; so that to understand it fully without an authoritative commentary is not easy. Thanks to the grace of the living Son of Eternity, Sant Ajaib Singh Ji, eighteenth in the line of direct spiritual descent from Kabir, such a commentary has been provided.

Sant Ji's interest in, appreciation of, and respect for *Anurag Sagar* has been shared by all of the Masters in the line, who have drawn upon it fully in their own books, discourses and songs. The alert reader of Swami Ji's *Sar Bachan* or the books of Sant Kirpal Singh will notice many points of contact. Tulsi Sahib devoted a major portion of one of his

18. See Ivan T. Sanderson, *Investigating the Unexplained*, pp. 129-210. The late Dr. Sanderson was one of the world's leading zoologists, and his research into this subject was lifelong and fruitful. Also of interest is Louis Pauwels and Jacques Bergier, *The Morning of the Magicians*.

19. Charlotte Vaudeville, *Kabir* (Vol. I), p. 65.

20. See "William Blake and *Sant Mat*" by the present writer, *Sant Bani*, Vol. 4, No. 7 (January 1980) p. 12.

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principal books to a detailed commentary on certain aspects of the poem.[21] Baba Jaimal Singh considered it to be the most authoritative book on the teachings of the Masters as the following account by his disciple and successor Sawan Singh shows:

> On the fourth day I went to attend Satsang. Baba Ji [Baba Jaimal Singh] was at that time explaining the meaning of Jap Ji Sahib. Well, I started my volley of questions—so much so that the audience got tired and began to feel restless at the large number of questions I had put . . . Now he wanted to point out the way, but I had read Vedanta. When I read Gurbani, my opinion was different; when I read Gita my opinion was again different, and I was unable to come to a decision. At last I applied for eight days leave to enable me to study the teachings of Baba Ji. He advised me to read Kabir Sahib's *Anurag Sagar.* I immediately ordered eight copies of this book from Bombay so that I could also give some to my friends. . .
>
> After several conferences with Baba Ji, I was thoroughly convinced and received initiation from him on the 15th day of October in 1894.[22]

That Baba Sawan Singh continued to hold *Anurag Sagar* in high regard after he became Master is shown by the following account, written by one of his secretaries:

> Hazur [Baba Sawan Singh] one day told Seth Vasdev, whose car is always at Hazur's disposal, that he should read Kabir Sahib's *Anurag Sagar* (The Ocean of Intense Love). Hazur said that without studying it, one cannot fully understand the difference between Kal (the negative power) and Dayal Mat (the Path of the true and Merciful God), nor can one fully grasp the teachings of Sant Mat.[23]

Among the members of the Kabir-panth, the religion basing itself on Kabir's teachings, the book has spawned a mass of imitations, many of them written much later and emphasizing characteristic Kabir-panth concerns (such as the hereditary Guruship) which *Anurag Sagar* is at pains to condemn. It is a pity that modern scholars, who have otherwise done excellent work in regard to Kabir, do not recognize the difference between the original and its imitators both on linguistic and doctrinal grounds.[24] The poem is written in the Braj dialect, as we have seen; one

21. Translated into English by S.D. Maheshwari as *Param Sant Tulsi Saheb.*
22. Quoted by Kirpal Singh, *Baba Jaimal Singh*, p. 76.
23. Rai Sahib Munshi Ram, *With the Three Masters*, Vol. II, p. 187.
24. F.E. Keay, *Kabir and His Followers* (1931) does not mention *Anurag Sagar* at all, either in his list of Kabir's genuine works or in the Kabir-panth writings. Vaudeville, *op.cit.*, (1974) lists it in passing (with its title misspelled) among the Kabir-panth imitations.

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leading Indian scholar, according to Vaudeville, "draws the conclusion that the basic language of Kabir's verses is Braj."[25] Since the derivative Kabir-panth literature is all in relatively modern Hindi, and since those who are in a position to judge the doctrinal content best—Kabir's competent spiritual descendants—are in unanimous agreement that the book is genuine, it seems that modern scholarship should seriously consider its claims to authenticity.

THE TEXT

Kabir, as we have seen, was almost certainly illiterate; there is no question of his having "written" anything in the modern sense. Yet as a poet he is widely considered the father of Hindi poetry. His composition was entirely oral, and his songs and longer works were either written down at the time by a disciple who had some education (such as Dharam Das) or committed to memory by his followers and written down later. It is impossible to say with certainty exactly how *Anurag Sagar* was written, but there is an excellent chance that it was dictated to Dharam Das.

Our text is from the edition published in Bombay in 1914 by Swami Yugalananda, who says in his Hindi preface that he used forty-six different versions of *Anurag Sagar*, thirteen of them hand-written, in preparing his edition, and that he carefully and painstakingly collated all the versions and compared all variant readings in order to arrive at the present book. This edition was specially recommended by Sant Ajaib Singh as the basis for the English translation, as it is the only text available based on this kind of careful scholarship.

* * *

It has been three years since work on this project began, and all of us who were privileged to have been associated with this blessed work are extremely grateful to the living Master, Sant Ajaib Singh Ji Maharaj of Rajasthan, for his determination to make this edition happen, his inspiration and encouragement extended to us all along the way, his never-failing patience in answering question after question about the work (even as Kabir answered Dharam Das), and the constantly extended grace which made it possible for us all to work way beyond our own limited capacity. Truly it is his book in every particular.

RUSSELL PERKINS
February 6, 1982

25. *Ibid.*, p. 68.

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I. Prologue

INVOCATION

SATYA SUKRIT, ADI ADLI, AJAR: ACHINT PURUSH, MANINDER, KARUNAMAI, KABIR, SURTI YOG SANTAYAN, DHANI DHARAM DAS, CHUDAMANI NAAM, SUDARSHAN NAAM, KULPATI NAAM, PRAMODH GURU BALA PIR, KEWAL NAAM, AMOL NAAM, SURAT SUNCHI NAAM, HAKK NAAM, PAK NAAM, PRAGAT NAAM, DHIRAJ NAAM, UGRA NAAM, GRACE OF GOD, THE GRACE OF THE LINEAGE OF FORTY-TWO INCARNATIONS.

MANGLACHARAN: HYMN OF GOD'S GRACE

First of all I salute the Satguru, Who showed me the Inconceivable God—
Who, lighting the lamp of the Master's Knowledge and opening the veil, made me have His darshan.
With Master's grace I have achieved Him, to achieve Whom, scholars worked very hard.
His form cannot be described; His soul is the nectar in which I have absorbed myself.

INVOCATION The names listed here after Dharam Das and Chudamani are the names of their successors in the Kabir-panth line; the invocation in its present form was inserted after the time of Ugra Naam, and is not an integral part of the poem.

SATGURU Master of Truth or True Master. Exoterically, it refers to any Master, such as Kabir, who has descended from the fifth plane or Sat Lok, or who has merged with the Positive Power or Sat Purush. In this sense it is used throughout the *Anurag Sagar* as a synonym for Kabir. Esoterically, it refers to the Master Power manifesting on the level of Sat Purush, as distinguished from the same Power manifesting on the lower inner planes as the Radiant Form or *Gurudev*, and on the physical plane as the *Guru*. This trinity of *Satguru/Gurudev/Guru* is roughly analogous to the Buddhist *Dharma Kaya/Sambhoga Kaya/Nirmana Kaya*, or three "bodies" (forms or manifestations) of the Buddha.

INCONCEIVABLE GOD *Agam Purush*. Refers specifically to the seventh inner plane, the first (partial) expression of the Absolute God or *Anami*.

DARSHAN To have a look at, or to get a glimpse of, someone – usually someone holy. The darshan of a genuine Master is in itself a valuable spiritual practice.

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Gurudev is perfect

The Master is an Ocean of Grace, He showers grace on the miserable ones.
Rare are those who know His secret: He manifests Himself in those who recognize Him.

Who deserves it?

HYMN

Only the connoisseur, who will test the Shabda
And listen to the teachings with full attention
And within whom these teachings will dwell, only he will understand this.
He within whom the Sun of Knowledge will manifest and remove the darkness of attachment—only he will understand this.
I am telling you this Anurāg Sāgar (Ocean of Love)—only rare saints will understand.

Without love one cannot achieve it

COUPLET

Any learned saint who thinks over my words and has love in his heart will achieve Nirvana.

THE SIGNS OF A LOVER

Dharam Das said:

O Satguru, folding my hands I beg You, please clear up this doubt of mine:
How do I recognize the one within whom love manifests?
What does a lover look like? Without love the jiva cannot be liberated—
O my God, tell me about that love, and give examples to explain it to me.

Examples of a lover's qualities

The Satguru said:

O Dharam Das, I will explain to you the qualities of the lover; listen attentively so that you may recognize him.

Example of the deer

Intoxicated by the music, the deer runs and comes to the hunter.
He doesn't have any fear, not even when he sacrifices his head.

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Hearing the music he sacrifices his life—a lover should do the same.

Example of the moth

A lover should be like a moth when it goes near light.

Example of Sati

O Dharam Das, listen to more examples and manifest the Satguru's Shabda.

Be like the woman who burns herself with her dead husband, and while burning doesn't move her body;

One who leaves her house, wealth and friends, and in the pain of separation, goes alone;

She doesn't stop even when people bring her son before her, and try to catch her in attachment—

When people say, "Your son is weak and will die, and without you your home will be lonely"—

When people say, "You have plenty of wealth, come back home"—

She is in the pain of separation from her husband and nothing attracts her.

TEST THE SHABDA That is, to take the teachings so seriously that one puts them into practice and sees for oneself.

SHABDA The Sound Current; also called *Naam* or Word. The projected Creative Force of the Positive Power or Sat Purush, ultimately responsible for the entire creation and present in each individual in the form of Light and Sound, which can be seen and heard, and which are the agency that pulls the individual back to his/her essence, Sat Purush.

JIVA The soul when bound and forgetful. The liberated fully-conscious soul is called *atman,* but the two terms are often used interchangeably.

SATI It is a curious paradox that Kabir, who uses *sati* as an image of absolute faithfulness and love here and elsewhere in his poetry, should have resolutely opposed it in practice; but it is the difference between the ideal and the reality. These lines explicitly portray a wife so identified with her husband that she has no ability to live on a plane where he is not, and so follows him in death, voluntarily, joyfully, and despite the conventional wisdom of friends and relations – exactly as a true devotee feels about God. But the ugly reality of the custom as it became a Hindu law was something else: a terrified widow, forced by public opinion to burn herself and going along with it because she literally *had no future* – when her husband died, she lost her identity and became a non-person. Far from urging her to live, her neighbors and friends forced her to die; and if she somehow evaded her fate, she became an untouchable. All Masters, including Kabir, opposed this vicious custom; but they also continued to use the ideal as a poetic image of the love of the true devotee for God.

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HYMN

People try to persuade her in many ways but the determined woman doesn't listen.

She says, "My condition is such that I have nothing to do with wealth and property.

In this world, one lives for a few days, and in the end none is our companion—

So, dear friends, understanding this I have caught hold of my husband's hand."

COUPLET

Thus with determination she climbs the funeral pyre, and taking her husband in her lap,

She becomes Sati, repeating the name of the Lord.

Qualities of the real lover

O Dharam Das, understanding the reality, I am telling you about love.

Those who meditate on Naam in such a way that they forget their family,

Who do not have the attachment of son and wife, and who understand this life as a dream, are real lovers.

Brother, in this world life is very short, and the world doesn't help at its end.

In this world woman is loved the most; not even parents are loved so much.

But the woman for whom one lays down his life doesn't help at the time of death.

She weeps for her own self and at once goes to her parents' home.

Son, kinsfolk and wealth are dreams, so my advice to you is to achieve Sat Naam.

Nothing goes with us in the end—not even the body which we love so well.

Who can release us from Kal?

Brother, I don't see anyone who can release us at the end time,

Except One—Whom I will describe—loving Whom your purpose will be served.

The Satguru is the only one Who can get us released; believe this as true.

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What does the Satguru do?

Defeating Kal, He takes the soul to the Motionless Plane, where Sat Purush is.

Reaching there, one finds infinite happiness and is freed from coming back to this world.

HER PARENTS' HOME Note the difference between the attitude of the woman pictured here and that of the *sati* described above. This is a far more realistic description, obviously of a society where *sati* was not forced.

SAT NAAM The Expression of Existence; The True Name given to the Primal Sound Current as it comes into Being at the stage of Sach Khand as Sat Purush or the Positive Power. Sometimes used in this book as a synonym for *Naam* or *Shabda*, the Sound Current as a whole.

KAL Literally, "Time" or "Darkness"; the name of the Negative Power, or that aspect of the One God that flows downward and is responsible for the creation and maintenance of the causal, astral and physical planes. A very large part of *Anurag Sagar* is concerned with Kal, who, as explained below, is one of the sixteen sons of the Sat Purush or Positive Power, and who fell from grace and favor through demanding the sovereignty of the three worlds. He is the "father" of Brahma, Vishnu and Shiva, and sends his incarnations into the world from time to time both to maintain justice and redress wrongs, and also to mislead seeking souls and prevent them from leaving the confines of the three worlds. Kal is not necessarily evil – a careful reading of *Anurag Sagar* will show that, given the fact of the lower creation, his work is necessary – yet neither is he good: he is most certainly not God, yet he demands to be worshiped as though he were. Because he does his best to keep individual souls from leaving the lower creation, he is the ancient foe of the Saints, or incarnations of Sat Purush, Whose work is precisely to help souls leave the lower creation. In the Jewish-Christian tradition, he is in some ways analogous to Satan, in others to the "priestly" conception of Yahweh in the Old Testament (not, however, to the prophetic use of that name which refers to a God of mercy and love). The Gnostics called him the Demiurge, and understood him very well. Perhaps the closest analogue in Western literature is William Blake's "Urizen" who like Kal, functions as the great law-giver (compare Kal's other name, "Dharam Rai") using his laws to trap humanity, and who demands to be worshiped as God. Although Kal is often referred to in *Anurag Sagar* as "unjust," that is from the perspective of Sat Purush and Kabir: within the context of the worlds that he has made, he is absolutely fair and just, demanding "an eye for an eye and a tooth for a tooth," and getting it. Since within the framework of the Rule of Law and the condition of the lower worlds, we cannot avoid sin, it is true that we get exactly what we deserve according to the Law of Karma; but since the ultimate Reality of the human condition is that we are children of Sat Purush, "drops of His essence," Kal, seen from that perspective, prevents us from realizing our full personhood and thus is monstrously unjust. Our mind is related to Kal in the same way as our soul is related to Sat Purush.

MOTIONLESS PLANE *Avichal*, all the spiritual creation from Sat Lok upward.

SAT PURUSH The True Being; the first full expression of the Absolute God.

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Who can reach the Motionless Plane?

HYMN

One who will climb the Path of Truth believing my words,
Like the warrior who marches ahead in battle and doesn't worry about what is behind—
So become like the warrior and the Sati, and take the Knowledge of the Path from the Saint.
Take refuge in the Satguru and, developing *Mritak,* rid yourself of Kal's pain.

Rare are those who deserve it

COUPLET

Kabir says this, after reflection: Only the brave one who does this can achieve the Beloved.

WHO IS A MRITAK?

Dharam Das said:
O my God, tell me the qualities of *mritak,* so that the fire which is burning in my mind may be extinguished.
O cloud of nectar, explain to me—how can this life die?

Examples of Mritak

Kabir said:
Dharam Das, this is a complicated thing.
Only a few can learn this from a perfect Master.

Example of bhringi

Those who serve the Saints as Mritak, ultimately—grasping Shabda —achieve the Path to God.
Just as the insect who, coming in contact with *bhringi,* develops its body.
Bhringi attacks the insect with its sound, and one who catches that sound
Is taken by the bhringi to his home, where he turns it into his own form.
The insect who catches the sound of bhringi, itself becomes bhringi.
Rare are the insects who catch the sound of bhringi at the first attempt.
Some catch it at a second attempt, some at a third, and sacrificing their body and mind they become the form of bhringi.

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The insect who doesn't catch the sound of bhringi remains as an ordinary insect forever.
O Dharam Das, the disciple should receive the knowledge from the Master as the insect receives the sound from bhringi.

How does one achieve the quality of bhringi?

One who is determined to accept the teachings, I make him My own form:
The jiva who has no duality realizes Me.
One who believes the words of the Masters, only he becomes the bhringi.
When the crow merges itself into Shabda and leaves all her desires, she becomes a *hansa.*

What is a hansa?

COUPLET

He who leaves the path of the crow and dwells on the true Shabda within, eating pearls—
Who gives his life to Sat Purush by following the Path shown by the Masters—is a hansa.

More examples of Mritak

Hear O Saints, the nature of Mritak; rare are those who practice the Path of God.

Called also the Supreme Father or the Positive Power, He is the Lord of Sach Khand and is the highest form of God that can be called personal. Also called Sat Naam.

MRITAK Literally, "dead while alive"; refers to being totally detached from the world and aware of God, as a dead person would be.

BHRINGI This curious phenomenon, which is apparently natural history and not mythology, is commented on by Sant Kirpal Singh Ji as follows: "Bhringi (an insect) after almost killing a keet (another insect) revives the latter to life by bestowing its powerful attention on it. The keet when charmed back to life is no longer a keet but becomes a bhringi-being saturated with the life impulse of the latter. In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and new life quite distinct from the old sensual life he has been living hitherto." (*The Way of the Saints,* pp. 121-22)

HANSA A mythological swan which lives on pearls and is used by Masters as a symbol of the liberated human soul (as, for example, in the term *paramhansa,* which means literally "great swan").

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Hear more attributes of Mritak: Mritak serves the Satguru.
Mritak manifests love within him, and receiving that love the jiva gets liberation.

Example of the earth

The earth hurts no one—you be like that.
Some put sandalwood on her, some throw dirt on her—still she hates no one.
Mritak also hates no one—He is very happy even when opposed.

Example of the sugar cane

Listen to more attributes of Mritak, and step on the Path shown by the Master only after testing and understanding it:
When the farmer makes *jaggery* out of sugar, he cuts the sugar cane into pieces;
Then it is crushed in the press and the juice is heated in the cauldron.
After boiling the juice jaggery is made, and boiling the jaggery, raw sugar is obtained.
Heating the raw sugar, refined sugar is obtained.
When sugar again burns herself, rock candy is obtained.
Kabir says: From rock candy, sugar candy—which is liked by everyone—is made.
In the same way, if the disciple bears all his sufferings, with Master's grace, he can easily cross the Ocean of Life.

Who can develop the qualities of Mritak?

HYMN

Dharam Das, to develop the qualities of a Mritak is hard; only a brave soul can do it.
The coward cannot bear to hear it. He runs away and feels as if his body and mind are burning.
Only those disciples who are looked after by the Master can board the boat of Master's Knowledge.
And this is true: that one who gets that knowledge, definitely goes to his eternal home.

Only Mritak is a Sadhu

COUPLET

Only he who becomes Mritak is a Sadhu and only he realizes the Satguru.

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He removes all illusions and even the gods depend on him.

Who is a Sadhu?

O Dharam Das, the path of the Sadhu is very difficult. He who lives as Mritak is a perfect Sadhu.

He who has controlled the five organs of senses and drinks the nectar of Naam day and night is a Sadhu.

Controlling the organ of seeing

First of all control the eyes, and meditate on the Naam received from the Master.

Seeing the Beautiful Form of God is the only worship for these eyes; he should not desire any other.

One who understands "beautiful" and "ugly" as the same, and doesn't look at the body, enjoys happiness forever.

Controlling the organ of hearing

His ear should be fond of hearing good words, and should not like to hear bad words;

But he who bears both—good and bad words—likes the Knowledge of the Master to remain in his heart.

Controlling the organ of smell

The nose is controlled by pleasant smells, but the clever saints keep it in their control.

Controlling the organ of taste

The tongue wants pleasant tastes: sour, sweet and delicious tastes.

But the Mritak does not know any difference between tasty and tasteless things.

He does not get excited even if he is brought the Five Nectars.

He does not refuse food without salt, and lovingly accepts whatever is served him.

SADHU One who has reached Daswan Dwar or the third plane; a very high soul. In popular usage, a wandering monk, usually wearing saffron or yellow robes; but that is not usually its meaning in *Anurag Sagar* or in other writings of the Masters.

"GOOD" AND "BAD" The paradox here is that "good" and "bad" as we normally understand them, are dualistic and have meaning only in reference to Kal's worlds; but in Sant Mat, "good" means "that which leads us towards God" and "bad," "that which keeps us away from God." In this couplet, the first line refers to "good" and "bad" in the second, esoteric sense; the second line to their outer, dualistic sense.

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Controlling the male genital organ

This organ is wicked and very sinful. Lust is conquered by only a few ones.

A lustful woman is the mine of Kal. Leave her company and become the Knower of the Guru.

Controlling lust

Whenever the wave of lust comes one should wake himself up.

He should put his attention into Shabda and, keeping quiet, should drink the Nectar of Naam.

When he merges into the Elementless, lust will be finished.

The god of lust is a robber

HYMN

Lust is a mighty, dangerous and pain-giving negative power,

Which made the gods, munis, yakshas, ghandharvas, indulge in sex.

All of them were plundered—only a few who remained determined with the quality of their knowledge were saved.

Those who have the Light of the Satguru's Knowledge and are with Him, have the secret of the Path.

The ways of escaping from lust, the robber

COUPLET

Enlighten your inner Self with the Lamp of Knowledge.

Meditate on the Satguru Shabda and the thief of darkness will run away.

Example of the anul bird

With the grace of the Master the jiva is called "Sadhu," and, becoming the anul bird, goes back to his eternal home.

Dharam Das, understand these words: I am telling you about the anul bird,

Who lives in the sky and is supported by the air day and night.

She performs the sexual act through the eyes and in that way becomes pregnant.

She lays her eggs in the sky, where there is no support:

The egg is nourished while falling; in the sky it is hatched and the young bird takes birth;

It is on the way that it opens its eyes, and on the way that it gets its wings.

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When it finally reaches the earth it realizes that this is not its home—
Realizing that, it flies back to where its parents live.
The anul bird doesn't come down to bring the baby back—it itself goes home, treading the path.
Many birds live in this world, but very few of them are anul birds.
Birds like that are rare, and rare are the jivas who merge themselves in Naam.
If the jiva can practice this path, he can go back to Sat Lok, triumphing over Kal.

When does a Sadhu become like an anul bird?

HYMN

When he goes only in the refuge of the Satguru and keeps only one desire—of Naam;
When he keeps himself in the service of the Satguru day and night, and has no desire for wealth and property;

MALE GENITAL ORGAN Kabir's wording here is characteristically blunt and does not take into consideration twentieth-century sensibilities. Compare Matthew 19. But what does the word "sinful" mean when the Masters use it? According to Kirpal Singh, "The Masters give a very simple definition of sin as 'forgetting of origin' (Godhead)." [*The Wheel of Life*, p. 37] Once this is understood, the point is obvious: nothing makes a male forget his higher self any more quickly or deeply than his aroused genital organ.

"LUSTFUL WOMAN" As the context implies, woman when acting as sex object or when seen as sex object by man under the control of his genital organ.

NAAM Name; here used as a synonym for *Shabda* or Sound Current, the primordial creative Power of God which is also the essence of each individual. In this sense, it is the exact equivalent of the Greek term *Logos* (English "Word") as used in the New Testament, particularly in the first chapter of the Gospel of John, where the concept is described in great detail. *Naam* can also mean "name" in the usual sense, just as "Word" can mean "word" in the usual sense: the Saints use the terms *Dhunatmak* and *Varnatmak* to distinguish between the two, the former term referring to the Sound Current or creative force, the latter to names that can be spoken in human speech. The opening passage of Tao Te Ching makes the same distinction.

ANUL BIRD Mythological bird. All Indian scriptures are full of references to creatures like these, and *Anurag Sagar* is no exception. These examples and stories are told to illustrate a human psychological point, and should be understood as parables, not lectures in biology. Sant Kirpal Singh has written that the Master "makes frequent use of such concepts and doctrines from ancient Hindu lore; but He refers to them not in a spirit of scientific truth, but often as a Divine poet, who employs allusion and mythology to drive his point home." [*Jap Ji*, p. 94]

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When he forgets son, wife, and all the enjoyments and keeps himself attached to Satguru's feet.
[Then he becomes like an anul bird.]

What does the Master give to such a Sadhu?

With the grace of the Satguru he gets relief from the unbearable pain and achieves Sat Lok.

How does one get to the Motionless Plane?

COUPLET

By remaining in the Master's remembrance, in thought, word, and deed, and by obeying the orders of the Master—
Master gives one who does this the gift of liberation and merges him in Naam.

The greatness of merging in Naam

As long as the jiva doesn't merge himself in Naam, he wanders in this world.
When he contemplates on the Formless and merges into Naam, all his doubts go away.
If he merges into Naam even for a moment, Its greatness cannot be described.
Everybody talks about Naam but rare ones achieve the formless Naam.
Even if one lives in Kashi for ages, without the Essential Shabda he will go to hell.
Nimkhar, Badri Dham, Gaya or Prayag—even if he bathes in these holy places,
And goes to all the sixty-eight places of pilgrimage, yet without the Essential Shabda illusion cannot go away.
What can I say further about that Naam, repeating which the fear of Yama goes away?

What does one get who receives Naam?

One who gets Sat Naam from the Satguru goes to Sat Lok climbing the rope of Naam.
Dharam Rai bows his head to him whose soul merges into the elementless.

What is the Essential Shabda?

The Essential Shabda is a bodiless form. The Essential Shabda is beautiful, wordless.

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The body has elements and nature: The Essential Shabda is elementless and bodiless.

In all four directions Shabda is talked about—only the Essential Shabda can liberate the souls.

The Naam of Sat Purush Itself is the Essential Shabda and the Simran of Sat Purush is the Essential Shabda's recognition.

One who merges into It without doing the Simran by tongue—even Kal is afraid of him.

The path of the Essential Shabda is subtle, easy and perfect; but only the brave can follow it.

SAT LOK The Region of Truth; the fifth inner plane, first completely spiritual plane, and seat of Sat Purush. This is the stage to which perfect Masters or *Sants* take their disciples; Sat Purush Himself takes them further into the Absolute. Guru Nanak referred to this plane as *Sach Khand*; the Sufi Masters as *Mukam-i-Haq*. It is the Court of the Saints.

KASHI Also called Benares; the holiest of all Hindu cities, and the lifelong home of Kabir. It was widely believed that anyone who died in Kashi would be liberated; consequently, devout Hindus from all over India tried to reach Kashi during their last illnesses. It is said that Kabir, to expose the hollowness of such beliefs, deliberately left Kashi just before He died, and went to Magahar, about which it was widely believed that anyone who died there went to hell.

HELL In the terminology of the Masters, "hell" can refer either to a particularly difficult incarnation on earth, to the cycle of births and deaths in general, or to certain stages of the astral plane where particularly heavy karma is worked out. In no case is it eternal or everlasting; and when the karma is worked through, the individual is free to try again. See Kirpal Singh, *The Wheel of Life*, pp. 42-44.

YAMA The death-god; another name for Kal.

DHARAM RAI The Lord of Judgment or Law; another name for Kal, often used in *Anurag Sagar*.

SIMRAN Remembrance; in the writings of the Masters, refers to Remembrance of God through the repetition of His Five Basic Names, as given in the form of a mantra by the Master at the time of initiation. This repetition is done "without tongue" (see next line) – that is, mentally – and is one of the three basic meditation practices of Shabda Yoga. It is also a means of keeping in a state of remembrance at all times even when not sitting in meditation, and a protection against Kal.

RECOGNITION This is a very interesting line. The first half is an explicit declaration of the esoteric identification of the *Naam* (i.e. Name) of God with Shabda; the second half says that the ability to "recognize" – i.e., hear *and be pulled up by* – the Sound Current is dependent on the completion of Simran. This refers to the way in which the spiritual practices of Shabda Yoga lead to one another.

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It is neither a word, nor a simran, nor a japa. It is a perfect thing, achieving which one can conquer Kal.

The support of the soul is in the head, and now I will tell you of the recognition of Shabda.

One who gets connected with the Unrepeated Repetition gets to see the infinite-petaled lotus.

When he reaches the astral door, he [ultimately] goes to Agam and Agochar [by way of] the True Path.

His inner Self—where Adi Purush resides—gets enlightened.

Recognizing Him, the soul goes to Him—and He takes the soul to its origin.

The soul is of the same essence as Sat Purush and is also called *Jiva-Sohang.*

Dharam Das, you are a wise saint. Recognize that Shabda which gives liberation.

The method of meditating on the Essential Shabda (Naam)—
The way of practicing Master's Path

HYMN

Repeat the Unrepeated and with the grace of the perfect Master, test it.

Keeping the wing of mind at rest, see the Shabda; and, climbing the mind, finish your Karma.

Reach the place where the Sound is produced without tongue and the rosary beads are moved without hands:

Merging into the Essential Shabda, go to the world of immortality.

COUPLET

The glory of the Inconceivable is limitless—millions of suns and moons cannot vie with one hair.

The radiance of one soul is equal to the light of sixteen suns.

The jubilation of Dharam Das:

O God, I sacrifice myself at Your Feet. Removing my pain, You have made me happy.

Hearing Your words I am as happy as a blind man given eyes.

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Kabir said:
Dharam Das, you are a pure soul, who, meeting with me, have removed your pain.
Just as you have loved me, leaving your wealth, home and sons,
In the same way, the disciples who will do this and, with determination will attach their mind to Master's Feet,
And will manifest love within themselves for Master's Feet, sacrificing their body, mind and wealth on the Satguru—
They will be most dear to me, and no one can ever stop them.
The disciples who won't sacrifice everything, and keep fraud in their hearts while showing love on their faces,
How can they go to Sat Lok? Without manifesting Master within they cannot achieve Me.

Dharam Das' confession of gratefulness:
All this you have done, my God; I was very dirty.
Showering grace on me You Yourself came to me and, holding my hand, have saved me from Kal.

JAPA Repetition of a mantra, usually orally, which distinguishes it from Simran – although the two words are sometimes, as here, used as synonyms. This line means that the ultimate Path of the Sound Current is above all Simran or Japa, because only those who have completed and gone beyond that practice can walk it.

UNREPEATED REPETITION *Ajapa jap;* often used in Sant Mat to refer to the Sound Current or *Shabda.*

ADI PURUSH Original Person; another name for Sat Purush.

SOHANG "I am you." Its use here as a name for the soul emphasizes the identity of the soul and God referred to in the first part of the line; its coupling with *jiva* underlines the irony of the soul's bound and forgetful condition when seen in the light of its true nature.

KARMA The law of action and reaction, based on desire and I-hood, which causes continual wandering in the cycle of birth and death (transmigration) throughout the three worlds (physical, astral, causal) ruled by Kal, and which governs the fate or destiny of each life. Actions done in one life (whether in thought, word, or deed) form the basis of the karma of subsequent lives.

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II. The Story of Creation

1. In the Beginning

QUESTION ABOUT THE CREATION

Dharam Das said:

Now, my Lord, tell me where the Plane of Immortality is.
Describe all the planes to me—and make me, the thirsty one, drink the Nectar.
Where does the soul live and where is the residence of Sat Purush?
What does the soul eat there and where does this Sound come from?
How did Sat Purush create the planes, and why did He desire to create them?
Tell me about the creation of the three worlds—describe everything to me and hide nothing from me.
How was Kal Niranjan born and how were the sixteen sons born?
How were the four kinds of created beings spread and how were the souls thrown in the hands of Kal?
How were Kurma and Shesh Nag born, and how were Matsya and Varah incarnated?
How were the three gods born and how was the starry sphere created?
How was this body created? O Lord, tell me the Story of Creation,
So that all my doubts may go away, and my mind may become content.

HYMN

O Satguru, graciously tell this servant of Yours the Story of Creation.

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Throw light on me with the nectar of Your words so that the fear of Yama may be destroyed.

Understanding me as Your slave, tell me every single thing and describe it.

O Satguru, I am convinced that what You tell me will be true!

COUPLET

Your words are true and very dear to me.

Your grace is indescribable—it is my good fortune that You have given Your darshan to me.

Kabir said:

Dharam Das, I have found you the appropriate person, and therefore I will tell you the secrets.

Listen to the words of the beginning of creation, which is the sign of dissolution.

WHAT WAS IN THE BEGINNING?

Dharam Das, listen! When there was no earth, sky or lower regions,

KAL NIRANJAN Full name of the Negative Power, often shortened to Kal (q.v.). Niranjan means "beyond illusion," and is applied to Kal ("Time") because he is the creator of illusion.

FOUR KINDS OF CREATED BEINGS *Setaj* or *Ushmaj*, the "moisture-born" (invertebrates, etc.); *Uttbhuj* or *Asthavar*, the seed-born (plants); *Andaj* or egg-born (most vertebrates); *Jeraj* or *Pindaj*, the womb-born (mammals, including human beings). These four forms of life figure prominently later in *Anurag Sagar*. (See pp. 62-64)

KURMA A very important figure in Indian mythology, commonly depicted in the shape of a tortoise which, it has been pointed out, is roughly the shape of the universe. Kurma, the first created son of Sat Purush, is that aspect of the Father which holds the lower creation in latency.

SHESH NAG A primordial serpent figure, ruler of a clan which figures heavily in Indian mythology and appears to be the prototype of the dragon. Intelligent, long-lived, reptilian, neither evil nor good, but indifferent to man, Shesh Nag has no place in the universe once it is dominated by humans and his role in *Anurag Sagar* is minor. Later in the poem he is a mother figure, nourishing the still unborn earth in its embryonic stage.

MATSYA The first incarnation of Vishnu, in the form of a fish or whale.

VARAH The third incarnation of Vishnu, in the form of a boar.

THREE GODS Brahma, Vishnu and Shiva, the three sons of Kal who figure prominently later in the poem.

SIGN OF DISSOLUTION Whatever is created carries the inevitability of its dissolution with it.

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When Kurma, Varah and Shesh Nag didn't exist, and Sadaswat Parwant and Ganesha were not born,
Not even the thirty other gods were created then—I will tell you about that time.

COUPLET

When there was no Brahma, Vishnu or Mahesh, and the Shastras and Puranas were not yet created,
All these things were in the Sat Purush then, like the shadow that lives in the banyan tree.

HYMN

O Dharam Das, listen to the story of creation, which no one knows.
Since the creation came into being after these events, what proof could I give?
The four Vedas do not know these stories of Sat Purush,
Because then the Vedas also did not exist—so how could they describe the indescribable?

COUPLET

The Vedas do not know anything about creation then, or understand the formless:
The world follows the path of Veda, but the Gyani, condemning them, shows the right path.

The birth of creation—The creation of Sat Purush

When Sat Purush lived in latent form, He had not created the body and matter.
As oil is hidden in the lotus, in the same way Sat Purush used to live, hidden.
In His Will, He created the souls, and looking at them He felt very happy.
From the first Shabda created by Him, the worlds and ocean were created, in which He dwelt.
He made the throne of four worlds and sat on the lotus.
Where Sat Purush sat, desire was created there.
In the will of Sat Purush eighty-eight thousand islands were created.
In all the worlds His desire exists. His desire is very fragrant.

Manifestation of sixteen sons

From the second Shabda of Sat Purush the Kurma was created,

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With the desire of remaining attached to His Feet.
When Sat Purush uttered the third Shabda, a son named Gyan was born.

SADASWAT PARWANT, AND GANESHA Hindu gods. There are myriads of them.

MAHESH Another name of Shiva. He is also referred to as Mahadev or Rudra.

SHASTRAS AND PURANAS Hindu scriptures, written in Sanskrit.

VEDAS The most sacred of all Hindu scriptures. Their origin is an important event in *Anurag Sagar.*

GYANI "Knower"; Sanskrit *jnani.* The equivalent of the Greek *gnostic. Gyan* means Knowledge, in the highest sense: the esoteric knowledge of the creation available to those who live on the level of the fifth plane and therefore really "know" what the universe is all about. *Gyani* as used in *Anurag Sagar* is a very high title, equivalent to Master or *Sant,* and is often applied to Kabir.

LOTUS Lotus leaves have a greasiness which can be felt but not seen.

SOULS As the context shows, the souls are created by Sat Purush out of Himself.

FOUR WORLDS The spiritual creation or *Sat Desh* which is often divided into four parts: *Sat Lok* or *Sach Khand,* which is the full manifestation of the Absolute or Essence into Existence; *Alakh Lok* and *Agam Lok,* which are stages in the manifestation of the Absolute; and *Anami* or *Radhasoami* which is the Absolute Unmanifested Essence.

DESIRE The "desire" (that is, Will) of God. Without it, there would be no creation.

THE SONS OF SAT PURUSH Each son represents an aspect of Sat Purush which had to manifest separately in order for Creation to take place, even on the highest spiritual level. "Creation," esoterically speaking, means just this: God separating Himself into so many parts, which become the Creation. Since the Ultimate Reality is the oneness of God, not His many-ness, there is a very real sense in which Creation on any level, even the highest, is unreal and illusory. Kirpal Singh has written, "Creation as such does not exist per se. The actual and the real is ever the same and is not subject to change . . . there can be nothing apart from the Absolute Unity. It projects Itself into varying forms, which are the expression of Its power." (*The Crown of Life,* p. 124). Note that *Kal* or Time is also one of the sons, "Time" being a part of the whole that only causes difficulties when separated from the rest. Thus the fall of Kal and the whole lower creation are implicit in this first creative act of Sat Purush. Because these aspects of Sat Purush are also presented as individuals, we are, for the most part, leaving their Sanskrit names untranslated, as these names connote individuality where the English words do not. (They are still used as personal names in India.)

GYAN Knowledge in the highest sense. This is the son of Sat Purush Who later incarnates as Sat Sukrit, Maninder, Karunamai and Kabir.

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When he came before Sat Purush and bowed down to Him, He ordered him to go into creation.

When the fourth Shabda was made, the son named Vivek was created.

He was ordered to live in creation by Sat Purush. With the fifth Shabda a brilliant light came into existence:

When Sat Purush uttered the fifth Shabda, Kal Niranjan was incarnated.

He is created from the most glorious part of the body of Sat Purush —that is why he troubles the soul.

Souls are of the essence of Sat Purush and no one knows their beginning and end.

When with His mouth, Sat Purush uttered the sixth Shabda, Sahaj was born.

With the seventh Shabda, Santosh was created, who was given permission to go into creation.

When Sat Purush uttered the eighth Shabda, Surat was settled in the beautiful world.

With the ninth Shabda was created Infinite Happiness and the tenth Shabda created Forgiveness.

The eleventh Shabda created a son named Nishkam and the twelfth Shabda created a son named Jal-Rangi;

The thirteenth Shabda created Achint, and with the fourteenth was created Love.

With the fifteenth Shabda Din Dayal was born and the sixteenth Shabda created Patience.

With the seventeenth Shabda, Yoga and the Saints were created; They all were born from the same origin.

Shabda created all the sons, Shabda created all the worlds and oceans.

In every world the parts of His essence—the jivas—were settled and their food was nectar.

The beauty of the jivas is endless and always happiness exists there;

The glory of the jivas is endless and always happiness exists there;

The glory of the jivas is inaccessible and indescribable—who can describe Their endless beauty?

All the sons meditate on Sat Purush and eating nectar, enjoy happiness.

In this way, sixteen sons were born: Dharam Das, take this to heart.

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HYMN

The limitless beauty of the worlds created cannot be described.
It is a wonderful creation; its beauty is such that it is impossible to describe in words.
All worlds get light from the Light of Sat Lok.
Even the sun and moon shine with the Light of one hair of Sat Purush.

COUPLET

The Satguru is an abode of happiness. Grief, attachment and pain do not exist there.
Having the darshan of Sat Purush, the jivas are enjoying.

2. *The Fall of Kal*

THE DEVOTION OF NIRANJAN AND HIS ACQUISITION OF MANSAROVAR AND THE VOID

In this way many days passed and after that this happened:
Dharam Rai played this way—Dharam Das, listen to it:
Standing on one foot he did the devotion of Sat Purush for seventy yugas and pleased Him.
He did a very difficult devotion—that is why Sat Purush was pleased.

VIVEK Discrimination.

MOST GLORIOUS PART Although Kal fell, his original beauty is not completely destroyed; it makes his claim to be God more credible and his temptations more effective.

SAHAJ Effortlessness, fearlessness.

SANTOSH Contentment.

SURAT Attention.

NISHKAM Selflessness.

ACHINT Worrilessness.

DIN DAYAL The merciful one; the one who is gracious toward the poor and humble.

WORLD That is, every world that was yet created.

SEVENTY YUGAS Yugas vary in length, the shortest being about four hundred thousand years. We are dealing here with time on a scale ungraspable by the human intellect.

SAT PURUSH WAS PLEASED Why should Sat Purush have been pleased with this devotion? Kabir never explains this, yet it is a pivotal point in the

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The Word of Sat Purush came to him and asked: "Why have you done this devotion?"

Bowing his head Dharam Rai said, "Please give me some place where I can live."

Then he was ordered by Sat Purush, "O Son, go to Mansarovar."

Then Dharam Rai felt much happiness in his heart and went to Mansarovar.

When he came there, again he was full of happiness.

Again he remembered Sat Purush and did His devotion for seventy yugas more.

He did this devotion standing on one foot, and the gracious Sat Purush felt pity for him.

Sat Purush speaks to Sahaj

When Sat Purush manifested His Words, this is what came on His lips:

"O Sahaj, go to Dharam Rai and ask him why he has remembered Me this time.

He has done a very hard practice, so I give him the place where he lives."

(So in a moment he was given the ownership of the three worlds.)

"I did this looking at his seva. The dear one has received the three worlds and is happy.

Now go and ask him; whatever he says, come and tell me."

Sahaj goes to Niranjan

Bowing his head, Sahaj started from there and went to Dharam Rai.

Sahaj said, "Listen, my brother, Sat Purush has accepted your devotion.

Now what do you want? Tell me—Sat Purush has sent this message to you."

Niranjan said to Sahaj:

"O, Sahaj, my brother—go and make this request to Sat Purush:

I don't like this small place. Please give me a big kingdom.

In my heart I have felt such love for Him! He should bless me with a big place.

He should either give me the world of the gods, or else a separate world."

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After listening to Dharam Rai, Sahaj went to Sat Purush
And conveyed Dharam Rai's request to Him.

HYMN

After hearing the words of Sahaj, Sat Purush said this:
"I am pleased with Dharam Rai; take this to your heart:
I have given him the three worlds, now go and tell him to develop the Void plane.
O Sahaj, tell him to make his creation there.

COUPLET

O Sahaj, go there quickly and tell this to Dharam Rai:
He has been given the Void plane where he can create his own universe."

HOW NIRANJAN GOT WHAT HE NEEDED TO CREATE HIS UNIVERSE

What Sat Purush had told to Sahaj, he conveyed to Niranjan.

---

development of *Anurag Sagar. Kal* means "Time," and since the devotion described implies the suspension of all his activity, for incalculable periods of "time," it would appear that the practices done by Kal please Sat Purush because of their implications when done by *him,* rather than because standing on one foot has any particular objective merit. The period of Kal's austerities – seventy yugas – is more than *fifteen times as long* as the period of creation – four yugas. By stopping himself dead for such long periods, he postponed his own fall and thus allowed the jivas that much more time with their Father before being sent into the lower worlds. If this is true, it certainly is a cosmic paradox: his devotion postponed his fall, but it also brought it about. But, as we have seen, the fall of Time was probably inevitable once he was separated from the One.

MANSAROVAR The lake of Nectar, also called Amritsar, located in Daswan Dwar, one of the two intermediary planes between Sat Lok and the three worlds of Kal's creation. The poem does not explicitly describe the creation of these intermediary planes, although it may be implicit in what is already said. In any case, they exist and they are not created by Kal. Mansarovar would be at the farthest reach of the universe as it exists at this point: thus Kal is exhibiting his strong desire to remove himself from the influence and control of Sat Purush. His fall, in other words, has already begun.

THE VOID PLANE The three worlds in their pre-existent state. (cf. Genesis 1:2)

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Kabir said:
Hearing the words of Sahaj, Dharam Rai was pleased;
He was happy and a little surprised.

Dharam Rai said, "Listen, dear Sahaj, *how* do I create the universe?
The Gracious Lord has given me this Kingdom, but I don't know the way to develop it!
I know nothing about the Inconceivable!—please shower grace on me and tell me Its secret;
Please convey my request to Sat Purush, O my brother, I sacrifice myself on you:
How do I create nine universes, as I have been ordered by Him?
O my God! Give me what I need to create the universe."

Then Sahaj went to Sat Lok, where he bowed to Sat Purush again and again.

Sat Purush said to Sahaj:
"O Sahaj, tell me why you have come; tell me in detail everything that happened."

Kabir said to Dharam Das:
Then Sahaj told Sat Purush what Dharam Rai had said;
He conveyed to Him the requests that he had made.

Then Sat Purush ordered this: "Listen to my words, O Sahaj.
All that is needed for creation are within Kurma; taking them from him, Dharam Rai should do his work.
He should go to him and, bowing his head, should ask him for what he needs.

The journey of Sahaj to Dharam Rai

Again Sahaj went to Dharam Rai and conveyed to him the orders of Sat Purush:
"Go to Kurma and ask him for what you need, bowing your head to him.
When you bow down to Kurma and when he showers grace on you, then only will you get what you need."

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The journey of Niranjan to Kurma

Kabir said to Dharam Das:

Dharam Rai approached Kurma with happiness in his heart and pride in his mind.

He went and stood before Kurma, but didn't greet him or salute him.

But Kurma is like nectar and is happiness-giving. He didn't have any anger in him. He was cool and devoid of passion.

Swollen with pride, Kal saw that Kurma was very patient and mighty.

The body of Kurma was twelve units and the mighty Dharam Rai's body was six units.

Dharam Rai walked around Kurma in anger, considering how to get the materials of creation from him.

Kal attacked the heads of Kurma with his nails, and breaking his stomach, air came out.

From the three heads of Kurma the dynasty of Brahma, Vishnu and Mahesh came out.

Five elements came out, including the sky with the moon, sun and stars; they all came out of him.

Matsya, Shesh Nag, Varah, and the pillars to support the earth came out, and in this way the creation of earth started.

When Kal pulled the head of Kurma, sweat came out,

When that drop of sweat spread, the earth started floating on it.

As the cream lives on milk, in the same way the earth rested on water;

IN ANGER Kal does not even consider, apparently, doing what he was told – to bow down and ask him. His impatience here and at other places is one of the results of the impact of Time on Eternity – or the other way around. If the fall of Kal becomes inevitable at any one moment, this would seem to be it. The existence of the lower creation within the first created son of the Father would imply that its manifestation was planned from the beginning; but the impinging of Time is ruining it.

FIVE ELEMENTS The *tattwas,* or different stages of the manifestation of energy: sky, air, fire, water and earth. These have nothing to do with the hundred or so elements of modern science.

MOON, SUN, STARS Not physical at this stage. The physical universe is still a long way from being created. All of the things described here as coming out from Kurma are latent; it is their potentiality that Kal is getting, not their actuality. That is what he will contribute.

EARTH The three worlds in their latent form, in which the *Pind* or physical universe is included.

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The earth is supported on the teeth of Varah and in the physical earth furious winds blow.
Recognize the sky as an egg in which consider the existence of the earth.
From the stomach of Kurma, his son Kurma was born—on whom Shesh Nag and Varah were erected.
Recognize the head of Shesh Nag as the earth, below whom the son Kurma resides.
The created son of Kurma is in the egg, while the original Kurma lives separately in Sat Lok, where he meditates on Sat Purush as before.

Kurma said to Sat Purush:
"Nirankar came at me with full force and manifesting his character climbed on my body:
He tore my stomach and didn't obey your orders."

Then Sat Purush said this to Kurma: "He is your younger brother.
This is the way of the older ones: they should not pay attention to the bad qualities of the younger, and they should love them."

Kabir said to Dharam Das:
Hearing the words of Sat Purush, Kurma was pleased. He was the form of nectar, and remained forever in happiness.
Again Niranjan remembered Sat Purush and again for many yugas he did the devotion.
But he did devotion for his self-desire, and after making the creation, he repented it:
Dharam Rai thought, "How do I *develop* these worlds?
Without the Seed, what do I do with the heavenly world, the mortal world, and the world below?
With what do I think? How do I make the body?
So, again doing devotion, I will ask for that which can put *life* into my three worlds."
He determined to get life for the worlds, and began remembering Sat Purush.
He did devotion for sixty-four yugas—standing on one foot.

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Sat Purush again sends Sahaj to Niranjan

HYMN

Sat Purush, the Abode of Grace, was pleased with his seva.
He told Sahaj, "What new thing does he ask for now?
Sahaj, go to Niranjan and give him whatever he wants.
Tell him to create the universe, leaving all deceptions."

When Sat Purush ordered, Sahaj went to Kal, bowing his head to him;
He arrived where Kal was standing, doing his devotion.

Looking at Sahaj, Dharam Rai became happy and was convinced that Sat Purush was pleased with him.

Sahaj said, "Listen, O Dharam Rai! *Now* why are you doing devotion?"
Bowing his head, Dharam Rai said, "Give me some place where I can dwell."

Then Sahaj said, "Listen, Dharam Rai! Sat Purush has given you everything.

EGG The conception of the lower universe as a gigantic cosmic egg is widespread. The terms *And* and *Brahmand*, used by the Masters of Sant Mat for these worlds, mean "egg" and "egg of Brahm" respectively. Compare also the poetry of Blake.

SON KURMA One of the incarnations of Vishnu, as is Varah. Kabir distinguishes carefully between the son, a lesser god who is only a reflection of his father, and the father, the highest and most basic of all created beings. When the potentiality of the lower creation was forced out of the original Kurma, it included a potential reflection of himself existing on a lower level. Actually, according to the Masters, the entire lower universe is a reflection of the higher, and many of the most imposing phenomena of the astral and causal planes are only diminished reflections of the Reality of Sat Lok.

THEN SAT PURUSH SAID Note the very great reluctance of Sat Purush to condemn Kal. He is one of His sons, after all, a part of His essence, and He loves him dearly. If, as we have seen, the nature of Kal or Time is such that he *cannot* be separated from the wholeness of the Father without falling, then Sat Purush must in some way take ultimate responsibility for his deeds.

SEED The essence of Life or the soul, later called Root Seed. This comes only from Sat Purush. Kal's "creating" is confined to shaping or developing what proceeds from the Seed into various forms; if he does not have the Seed, he has nothing to work with and cannot "create."

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Whatever came out from Kurma's stomach, Sat Purush has ordered to give to you.
You have been given the Kingdom of the three worlds! Now, without any fear, create the universe."

Then Niranjan said, "*How* do I create the universe?
Please tell Sat Purush, folding your hands, this: 'I am Your servant and not a strange one.'
Tell Sat Purush I beg Him to give me the Seed for the field of my creation.
I am His servant and do not rely on any one else. Daily I remember Him.
Go and tell this to Sat Purush: 'Please give me the Seed, the sign of immortality.' "

Kabir said to Dharam Das:
Again Sahaj returned to Sat Purush and told Him Niranjan's request.
Then, as Sat Purush ordered, Sahaj returned home to Sat Lok, which is full of happiness.
The gracious Sat Purush doesn't look at good or bad deeds—He is controlled by service.

The creation of Adhya
Then Sat Purush in His Will created a female who had eight parts in her body.
She had eight hands, and came and stood on the left side of Sat Purush.
Bowing her head she asked Him, "O Sat Purush, what are Your orders for me?"

Sat Purush gives the Root Seed to Adhya
Then Sat Purush said this: "Daughter, go to Dharam Rai.
Take hold of that which I give you, and meeting with Dharam Rai, create the universe."

Kabir said to Dharam Das:
Then Sat Purush gave her the Seed of the jiva, Whose name is Sohang.

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There is no difference between jiva and Sohang; jiva is the essence of Sat Purush.

Sat Purush created three powers: fearlessness, consciousness of Himself, and *Ulghani.*

HYMN

When Sat Purush was pleased, He gave Ashtangi to Dharam Rai.
She was told to go to Mansarovar and join with him.
The woman Ashtangi was very beautiful and charming:
She was ordered to go to Mansarovar and create the dense creation.

COUPLET

She was given the Root Seed of eighty-four lakhs of births.
She went to create the living universe, after bowing her head to Sat Purush.
All this was given to the first woman, who went to Mansarovar.
Sat Purush called Sahaj immediately, and he came running.

Sat Purush said:

Sahaj, go to Dharam Rai and tell him, "You have been given that thing which you desired.

SERVICE *Seva,* which implies personal devotion as well as activity. This is the principle of grace – that devotion can outweigh bad deeds in the eyes of God. Since without grace we would all be in difficult straits, we should not complain if Kal also receives it. Since the nature of the highest God is grace, it follows that all who sin are ultimately forgiven – no matter who they are.

FEMALE Although the personal pronoun "he" has been used to describe them, the fact is that all of the entities who are content with Sat Lok and the spiritual creation are neither male nor female, but both. Above the causal plane there is no division into sexes. We have seen that Shesh Nag's original role was a mother-nourisher, and although the Saints refer to Sat Purush as the Father, they also refer to Him as the Mother (see Guru Arjan's great hymn, "You are my Father, You are my Mother . . ."). Sex distinctions only come into being when attention goes downward into the lower creation. Kal, as we have seen, has been steadily falling for some time now – moving irreversibly away from his Father – and Sat Purush's creation of the prototypical female Adhya (also called Ashtangi or Bhavani) at this point can probably be understood best as the crystallization of Kal's feminine aspect outside of himself as a separate being – the first time in the universe that this has happened. The fallenness of the lower creation is never more vividly seen than in this, that it cannot come into being until its "creator" is split into male and female.

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The Root Seed has been sent to you. Now you can create the universe as you like.
Go and live in Mansarovar, so that the universe can be created."

Again Sahaj went to where Niranjan was standing in His devotion.
When he told him the words of Sat Purush, Niranjan obeyed him.

IN MANSAROVAR: THE SWALLOWING OF ADHYA BY NIRANJAN AFTER BEING ATTRACTED TO HER; THE CURSE OF SAT PURUSH

Hearing the word of Sat Purush, Niranjan came and settled in Mansarovar,
When he first saw the woman, Dharam Rai was pleased.
Looking at Ashtangi, Dharam Rai behaved in a self-conceited manner.
He said, "There is no limit to the limitless Lord." Delighted by the beauty of that woman he looked at her.
Looking at every single part of her body he became impatient,
And he swallowed the woman! O, Dharam Das, hear about Kal's nature!
When that unjust Kal swallowed the woman, she was astonished.
At once she cried for help saying, "Kal has made me his food."
Then Dharam Rai came to Sahaj, who took back the plane of Void consciousness from him.
Then Sat Purush remembered what had happened to Kurma: how Kal had also attacked him to control him,
And had destroyed his three heads. Sat Purush is gracious but He knows all—
Knowing this character of Kal, Sat Purush cursed him—about which I will tell you now:

Sat Purush's curse on Niranjan

"If you will devour one lakh jivas daily, one-and-one-quarter lakhs will be developed."

HYMN

Then Sat Purush thought, "How can I finish Kal?
He is very dangerous and will make the souls restless.
I cannot destroy him or stop him; he is my worthless son.

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If I withdraw him into myself, I will have to bring everything back.

COUPLET

This is my immovable Word: I will remove Kal from here.
He will never be allowed to enter my region! I will keep my word."

Sat Purush sends Jogjit with orders to expel Kal from Mansarovar

Sat Purush called Jogjit and made him understand the character of Dharam Kal:

"Jogjit, go quickly and expel Kal after beating him.

HE SWALLOWED THE WOMAN This is the point of no return in the fall of Kal; his fate, and that of the lower creation, is sealed at this point. He swallows her in an attempt to reincorporate what had been his own female nature; but Kal is also Yama or the Death God; and throughout the poem, Kal "swallowing" or "devouring" someone means that that person has died. But although Adhya has been swallowed in his second overt act of direct disobedience, she does not die, and this is an important point, connected with Sat Purush's curse.

SAT PURUSH'S CURSE In other words, no matter how much Kal or Yama is interested in playing the role of a Death God, no matter how many created forms in the lower worlds are swallowed or devoured by Kal (i.e. die) the end result will only be more life. Death is ultimately both illusory and self-defeating. Sant Ajaib Singh has compared the thought here to a farmer sowing seeds: each seed has come from a plant that is supposedly dead and, as Christ pointed out, each seed has to die *as a seed* before it can bring forth fruit in abundance. When Kal finishes devouring 100,000 entities, instead of 100,000 dead bodies, the reality is 125,000 entities. From Kal's point of view, this is a curse because it frustrates his aim and insures that the will of the Father will ultimately prevail as a direct result of his activity. And Adhya's experience at this point is prototypical: far from dying when eaten by Kal, she becomes the mother and co-creator of the entire lower universe.

SAT PURUSH THOUGHT A tremendously important passage. The Father "cannot destroy or stop" Kal because he is *His* son: worthless, but still His son and therefore a part of Himself. "If I withdraw him into myself, I will have to bring everything back," – the only way to prevent Kal from being Kal is to pull him back into the Father; but the manifested universe is a projection of all sixteen sons, and if any one of them is reabsorbed into the Source, the creation will disintegrate – which, for better or worse, is not the Father's wish.

REMOVE KAL FROM HERE From the upper universe – Daswan Dwar or Mansarovar upwards. Time, being (when separated from the whole) inherently negative or against the grain of Eternity, can be banished from the Spiritual creation but not from creation as a whole; it sinks to the bottom under its own weight, as it were.

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Now he cannot live in Mansarovar and in this plane of Sat Lok, he must never come.
In the stomach of Dharam Rai is that woman. Tell her to remember my Shabda,
And to go and live in heaven, in the mortal world, and the world below, whose king is Kal.
She should come out of the stomach of Dharam Rai and she will get good fruit for this good deed.
Go and tell Dharam Rai that now that woman is his."

Kabir said to Dharam Das:
Bowing his head to Sat Purush, Jogjit went to Mansarovar.
When Kal saw him, he became very dreadful.

Kal asked him, "Why did you come here? Who has sent you here today?"

Jogjit said, "O Dharam Rai, you have eaten that woman!
And Sat Purush has ordered me to expel you from here."
Jogjit asked the woman, "Why are you in his stomach?
Tear it and come out!—and remember the Glory of Sat Purush!"

Kabir said to Dharam Das:
Hearing this, Dharam Rai burned with anger within himself, and coming before Jogjit he clashed with him.
Then Jogjit remembered Sat Purush, and received His Light and Power:
Sat Purush ordered him to hit the center of Kal's forehead with full force.
Jogjit did as he was ordered.

HYMN

When Jogjit hit him, Dharam Rai fell down far from Sat Lok.
He was afraid of Sat Purush and got up by himself.
The woman came out from his stomach, and, seeing him again, became afraid.
She was in doubt and afraid of Kal.
She stood—thinking—looking at the ground here and there.

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Dharam Rai said, "Listen, woman! Give up your fear of me.
Sat Purush created you for me, now let us create the universe together.
I am your man and you are my woman: give up your fear!"

The woman said, "Why do you talk like this? You are my elder brother!"
The woman said, "Listen, father, why do you talk like this, knowing our relation?
I am your daughter now, since you put me in your stomach!
Previously you were my elder brother—now you are my father.
Look at me with pure eyes, or you will be committing a sin!
If you look at me with desire you will become a sinner."

Niranjan said, "Listen, Bhavani, I will tell you the truth:
I am not afraid of sins and virtues, because I myself am their creator.
All the sins and virtues are born from me, and from me no one will ask the account.
I will spread sins and virtues, and any one who becomes entangled in them is ours.
That is why I am telling you to understand and accept my word.
Sat Purush has given you to me, Bhavani! Obey my word!"

Kabir said to Dharam Das:
Hearing this, the woman laughed; they agreed with each other and both of them were delighted.
She spoke attractive words in a sweet voice; she thought of having sexual relations with Dharam Rai.

THE WOMAN CAME OUT She has fallen too, with all that that implies.

SINS AND VIRTUES Kal is speaking as Dharam Rai, the Lord of Law or Judgment, and he is absolutely right: what are called "sins" and "virtues" in the lower worlds – the origin of the Law of Karma – does proceed from him. He is the Lawgiver, and his Law is so thorough and intricate that no one can keep it. As mentioned above ("GOOD AND BAD") there is a higher level of "morality" taught by the Masters, which relates entirely to return to the Father and is based on Love, not fear. "If ye love me, keep my commandments."

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Hearing her sweet words, Dharam Rai was pleased, and he decided to perform the sexual act with her.

HYMN

The woman said, "I don't have a genital organ." Then Niranjan acted this way:
With his nail, he immediately cut the hole of her genital organ, and in that way the door of creation was formed.
The blood started pouring from the genital organ as it was harmed by the nail and since then the act of sexual intercourse has existed.
O Dharam Das! Listen to the story of creation, which no man knows:
Kal indulged for three times and Brahma, Vishnu and Mahesh were born.
Brahma is the oldest, Vishnu the second born, and Shambu the youngest.

COUPLET

When Kal and the woman enjoyed together,
The creation was begun.

3. *The Creation of the Lower Worlds*

Dharam Das, understand what happened afterwards:
Fire, Air, Water, Earth and Sky—all these came out from Kurma's stomach.
The five elements were taken from his stomach and the three qualities came out of his head.
In this way the three gunas were manifested and Dharam Rai created the universe.

Kabir said to Dharam Das:
He mixed the elements and the gunas and gave them to the goddess, and then he created his own essence.
He dropped three drops in the genital organ of the woman and three parts were created.
Five elements and three gunas were mixed: In this way the world was created.

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From the first drop Brahma was born, who was given the Rajo Guna and the five elements.
From the second drop Vishnu was born and was given the Sato Guna and the five elements.
From the third drop Mahesh was born and was blessed with Tamo Guna and the five elements.
Five elements and three gunas were mixed, and thus their bodies were made.
That is why, again and again, the world is destroyed, and no one knows the secret of its beginning.
Then Dharam Rai said, "Listen, O Woman! Obey me.
You have the Seed of Life. Using it, create the universe."
Again Niranjan said, "Listen, my queen—do as I say.
I have given you three sons. Now I am going to take my attention to the service of Sat Purush.
Taking these three children, rule over the world, and don't tell the secret of my existence to anyone.
None of my three sons will have my darshan; if one searches for me, he will waste his life.
Spread such beliefs in the world that no soul will be able to get the Knowledge of Sat Purush.
When my three sons get older, send them to churn the Ocean."

THE ACT OF SEXUAL INTERCOURSE The prototypical sexual act is a kind of cosmic rape–an ominous development for the future of the three worlds. The division into sexes, crystalized and rendered irrevocable by the Fall, is acted upon by Impatience (another aspect of Time) and so the whole creation from the causal plane downward is conceived in violence.

THREE GUNAS The three *gunas* or qualities (*sattva, rajas* and *tamas*) are the abstractions of Brahma, Vishnu and Shiva, as the next few lines make clear; *sattva* is the quality or mode of Peace and Balance, *rajas* of Activity, and *tamas* of Inertia. The lower creation is formed by Time using the impact of the three *gunas* on the five *tattwas* or elements–neither of which is eternal, hence its inevitable destruction: it was created by Time and will end in Time. What is eternal is the "Seed of Life," and that does not end in Time.

SECRET OF MY EXISTENCE If no one knows of the existence of the Negative Power, then his actions will be ascribed to the Positive Power, as indeed they often are. Kal's disappearance is tied up with his injunction two lines below: the most efficient way for him to prevent the worship of Sat Purush is to pre-empt it for himself, by allowing people to think he is Sat Purush. This is a pivotal point, and one of the main keys to the meaning, not only of the poem, but of the universe which the poem explains.

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Tere Prem Bavari Kita

SANT AJAIB SINGH JI

Chorus:

Tere prem bavari kita, hun koi pesh na jandi e

Your love has made me mad. Now I have no control over it.

Loki kahinde prem sukhala, e da jhapat hai shera vala (repeat)
E ta nag jahrila kala, thar thar ruh ghabrandi e, Tere prem . . .

People say that love is easy, but its attack is like that of the tiger. It is the poisonous black cobra. The soul trembles and becomes perplexed.

Tera prem hada vich rarke, kadam uthava ta dil dharke (repeat)
Andro tar prem di dharke, jind pae gote khandi e, Tere prem . . .

I feel your love in my bones. When I take a step my heart throbs.
From within the string of love vibrates. The soul dives into the love.

Teri surat chand misal, vang chakora sada hal (repeat)
Dahdha paya prem da jal, sadi ruh kurlandi e, Tere prem . . .

Your face is like the moon and our condition is like the moonbird.
The trap of love is very strong. Our soul weeps.

Suniyo satguru ji Kirpal, sada dukhiya da ki hal (repeat)
Baksho satguru din dayal, ruh pae vaste pandi e, Tere prem . . .

Listen, O Satguru Ji Kirpal, what is our condition, the suffering ones?
Forgive us, O Satguru, gracious on the poor ones—the soul makes this request to You.

Jehra prem kamauna chave, pehila sir nu bhet charhave (repeat)
Ajaib darash piya da pave, bani e phurmandi e, Tere prem . . .

He who wants to earn the love should first sacrifice his head.
Ajaib says, Then he gets the darshan of his beloved. So says the Bani.

NOTE: The Hindi words to this bhajan were incorrectly printed in the February 1985 SANT BANI. This version supersedes the one printed there.

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Kabir said to Dharam Das:
Explaining these things to the goddess, Niranjan became invisible.
He resided in the cave of Void consciousness—who can know this secret?
He has become invisible; now understand your mind as Niranjan.
When one defeats the mind and gets the Knowledge of Sat Purush,
Sat Purush Himself manifests within such a person.

COUPLET

All the jivas have become foolish and think that Kal is the Inconceivable One.
Involved in the tides of Karma, they are suffering pain birth after birth.
Kal troubles the jivas, involving them in many Karmas:
He himself plays the tricks—but gives the consequences to the jiva.

THE CHURNING OF THE OCEAN: THE CREATION OF FOURTEEN JEWELS

When the three boys became wise, their mother told them to go churn the Ocean.
But they were playing games, and didn't want to go.
Dharam Das, listen and understand what happened there! In the meantime it so happened,
Niranjan practiced Yoga and started blowing much wind.
When he exhaled, out came the Vedas.
The Vedas came out with his breathing, but few know this secret.
Then the Vedas prayed and asked, "What are the oracles for us, O Niranjan?"
They were told: "Go and live in the Ocean. Remain with him who will find you."
This sound occurred but the form was not seen. Only a deep light was seen.
Then the Vedas shone by their own light as the world shines with the light of the sun.
The Vedas came to where Dharam Rai had created the Ocean.
When they went into the depths of it, Dharam Rai thought of this:
He spoke to the goddess, through invisible *dhyan,* and asked her why she was stopping the children from churning the Ocean.
He told her, "Quickly send the three children to churn the Ocean! Obey my orders with determination."

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Then he himself went into the Ocean, while the goddess thought about churning it.
She told the three boys what she wanted and, blessing them, she sent them.
"Go to the Ocean quickly, my sons! There you will find the treasures."
Brahma obeyed her words and started towards the Ocean. The other two followed him.

HYMN

Three children went playing, like beautiful children of the Swan.

YOUR MIND AS NIRANJAN Kal does not usually manifest in the lower worlds except as individual mind. He can be seen as himself by those who are coming from above, but not by those who come from below. As far as the individual is concerned, the Negative Power is his mind and his mind is the Negative Power.

KAL TROUBLES THE JIVAS The mind is the sower, the soul the reaper. This is the supreme trick of Kal, the essence of the illusion of Maya: the mind appears to the individual to be its most integral part, but in fact it is not a part of the individual at all. It is only along for the ride.

CHURN THE OCEAN *Bhav Sagar,* the ocean of this world (as contrasted with *Anurag Sagar,* the Ocean of Love) which has not yet come into existence; the churning of it brings forth the lower creation out of its latency. The concept is the same as "the deep" and "the waters" in Genesis 1.

WIND Not physical wind, but a mental force which brings into manifestation that which is latent. There is a humorous allusion to the practice of *pranayam,* or holding and exhaling the breath forcefully, as is done in some yoga systems. Kal of course does not exactly *have* any breath, but this is the equivalent of it.

VEDAS The Vedas, the most holy scriptures of Hinduism, are the crystallization of the whole idea of religion as an expression of law (*dharma*) and hence originated with Dharam Rai. Their teaching is concerned with getting what one wants, and keeping this or that god from being angry with us, through various methods of sacrifice or manipulation of the gods. It is a great mistake to assume that the Vedas proper are a spiritual document; they are not. At a later date under the influence of the Masters of that time, the writings known as the Upanishads were added to the Vedas as a kind of spiritual appendix, but that is not what is referred to here. All Indian Masters from Buddha onward have been very consistent in this: that the Vedas are to be ignored and transcended.

THREE CHILDREN WENT PLAYING This beautifully evocative verse shows the danger of taking a simplistic or superficial attitude even toward the nature of Kal and his children. Fallen they are, with all that that implies; evil in the cardboard cut-out sense they are not. And although they are not human and exist on a magnitude and time-scale incomprehensible to us, they share certain qualities with humans, as this verse shows.

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Catching each other and chasing each other they walked extraordinarily.
Sometimes they walked, sometimes they ran, sometimes they stood waving their hands.
Not even the Vedas sing of the beauty of that time.

The three of them went and stood near the Ocean.
Each of them was wondering how to churn it.

First churning of the Ocean

When each of them churned the Ocean they got three things:
Brahma got the Vedas, Vishnu fire, and Mahesh poison.
Taking all three, they started happily home to their mother.
They came to her and showed her their things.
She told them to keep them to themselves.

Second churning of the Ocean

"Again go and churn the Ocean. Whatever you get, keep it with you."
Saying this, Adhi-Bhavani played a trick, and created three women.
Each of them had her essence in her.
Each of them came before their mother, who distributed them among her sons.
The three sons had gone to churn the Ocean and didn't know about the women.
But when they churned this time, they found the three women, which made them very pleased.
Taking the women with them, they came and bowed down to their mother.
The mother said, "Listen, my children: These are for your work."
Each was given a woman and ordered to enjoy with her:

FIRST CHURNING Each churning brings forth one of the lower planes: the first one the causal, the second the astral, the third the physical. The causal plane, closest to the essence of Kal and Adhya's original "creation," did not require further division of male and female; the lower planes do. Each churning brings forth a thicker aspect of the creation-stuff, and the specific things mentioned are used in determining the form of the creation. The fourteen jewels, e.g., are the specific implements used in bringing into being the physical plane.

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"Brahma, you take Savitri; Vishnu, you take Laxmi."
Parvati was given to Shankar. These were the orders of their mother.
Accepting whatever Adhya gave them, they bowed down to her.
Receiving the women made them as happy as the chakor when it sees the moon at night.
All three brothers indulged in lust and thus the gods and demons were born.
Dharam Das, understand this: the one who was once a girl became the mother—
Again the mother told them, "All you brothers! go and churn the ocean again!
Whatever you get, keep it with you; and don't delay!"

The third churning of the ocean

Bowing their heads, the three sons went; "We will do whatever you say."
They churned the ocean without any delay and distributed what they got among themselves.
The mine of fourteen jewels came out, which they brought to their mother.
All three brothers were happy; Vishnu took the Nectar and Mahesh took the Poison.

ADHYA ORDERS HER THREE SONS TO CREATE THE UNIVERSE
THE FOUR KINDS OF CREATED BEINGS

Then their mother said this: "All three of you: create the universe!"
She created the egg-born, Brahma created the womb-born,
Vishnu created the moisture-born, and Shiva developed the seed-born;
Eighty-four lakhs of species were created, and the earth was made half water, half land.
In the seed-born is one element; the moisture-born has two;
The egg-born has three elements and the womb-born four.
In the human beings are five elements, and the three gunas beautify them.

Brahma comes to know about the Formless by reading the Vedas

Then Brahma read the Vedas, and reading them he felt love.

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The Vedas say, "There is but one Sat Purush, He is *Nirankar* and doesn't have any form.
He is seen in the form of Light in the plane of Void consciousness, and He cannot be seen with the physical body.
His head is in the heavens and His feet lie in the world below." Finding this out, Brahma got intoxicated.
He told Vishnu: "The Vedas have told me about the Original Person."
Then he told Shiva that the gist of the Vedas is that there is one Sat Purush.

COUPLET

The Vedas say, "There is one Sat Purush, but we don't know His secret."

Kabir said to Dharam Das:

Then Brahma came to his mother. Saluting her, he touched her feet.
"O mother, the Vedas have told me that there is another Creator!"

HYMN

Brahma said, "Listen, my mother! Tell me—Who is your husband?
Shower grace on me and don't hide this from me: *Where is our father?"*

His mother said, "Listen Brahma, you don't have any father;
Everything is created from me; I have nourished the whole creation."

CREATE THE UNIVERSE Now that Kal has receded, Adhya, who is the great goddess Maya, worshiped by the Hindus as Kali or Durga, is responsible for the further creation which begins now, but is not finished for aeons; the events that follow take place during the creation process.

EIGHTY-FOUR LAKHS One lakh equals 100,000, so eighty-four lakhs equals 8,400,000 which is the number of species available for the soul to incarnate in (the figure includes a number of astral or non-physical entities). This is the origin of the famous expression "the wheel of eighty-four": the soul rises up through the entire series of possibilities from minerals and plants to the body of a human being; if she misuses her human birth, she begins the descent back down to the bottom, from which again she may rise. There is much comment on this later in the poem.

SAT PURUSH The name of Sat Purush is used, but it is Kal who is meant; this is part of the illusion.

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Brahma said, "Mother, listen carefully:
The Vedas have reached the conclusion that there is one Purush who is in hidden form."

Adhya said, "Listen, my son Brahma: there is no other creator but me.
I have created the three worlds, and I alone have created the seven oceans."

Brahma said to Adhya:
"I believe you, that you have done all this: but why did you hide this before?
The Vedas say that there is one Alakh Niranjan Sat Purush—
If you are the creator, why didn't you think of this before?—
You made the Vedas: why did you mention the Alakh Niranjan in them as the creator?

COUPLET

If you created everything by yourself, then, mother, why didn't you write that in the Vedas?
Don't play tricks with me, tell me the truth."
When Brahma showed his stubbornness, Adhya considered what to do.

Kabir said to Dharam Das:
She thought, "How do I make him understand? He doesn't believe me.
If I tell him about Niranjan, how is he going to accept it?
Moreover Niranjan has told me that no one can have his darshan.
If I tell him he is invisible, how do I make him see him?"

Thinking carefully, she told her son, "Alakh Niranjan doesn't give his darshan."

Brahma said, "Tell me where he is, and don't worry about pros and cons.
I don't believe your words; I don't like this business.
First you want to delude me, now you say, 'He doesn't give darshan,
So you won't have darshan.' Don't say useless things like this.

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HYMN

Give me his darshan right now. I no longer rely on you.
Clear up my doubts—don't delay for a moment."

His mother said, "Listen Brahma! I am telling you the truth.
His head is in the seventh heaven and his feet are in the seventh world below.

HYMN

If you desire his darshan, take a flower in your hand and go bow your head to him."
Hearing this Brahma turned towards the earth, with his head down.

His mother thought, "He doesn't obey me—
The Vedas have taught him this, but he won't be able to have his darshan."

Ashtangi said, "Listen, my child: Alakh Niranjan is your father.
But dear son, you will never have his darshan; I say this with full understanding."
Hearing this Brahma was disturbed. In his mind dwelt the determination to have his father's darshan.
Bowing his head to his mother, he decided that only after having the darshan of his father would he return.
At once he started moving toward the north, rapidly.
Vishnu headed for the world below; he also wanted the darshan of his father.
But Mahesh didn't let his attention waver. He didn't utter a word; he just kept serving his mother.
Shivaji didn't worry. He kept his attention on his mother's service.
Many days passed while the mother worried about her children.

Vishnu returns from his search and tells how he did not see his feet

First Vishnu returned to his mother and told her his story:
"I didn't see my father's feet. With the fire of Shesh Nag's poison my body became black.
I became upset over this and came back. I didn't have my father's darshan."
Hearing this, Adhya was very pleased. Lovingly she called Vishnu near her and caressed him.

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She kissed him and keeping her hand on his head in blessing, she said, "My son, you have told me the truth."

Dharam Das said to Kabir:

My doubt has been cleared; O my Lord, tell me now about Brahma.
Did he have the darshan of his father's head or did he also come back disappointed?

HYMN

You have told me the story of the day when Brahma went to see his father.
Did he meet his father or not? Did he have his darshan or not?
O my Satguru, tell me all this, explaining them one by one to me.
Understanding me as Your servant, throw light on this matter. Don't hide anything from me.
My Lord, I am your servant, please make my birth successful:
Tell me what happened afterwards."

The story of Brahma's search for his father

Kabir said to Dharam Das:

Dharam Das, you are very dear to me. Understand my teachings, and with determination keep them in your heart.
Brahma didn't take long to get there, as he desired his father's darshan.
He got to the place where there is no sun nor moon—it is only the Void there.
In many ways he prayed, and then he contemplated the Light.
In this way many days passed but still he didn't have the darshan of his father.
He wasted four yugas in contemplating the Void, but still he did not have his father's darshan.

Adhya worries about Brahma

Brahma didn't have the darshan of his father; meditating on the Void many yugas passed.
His mother worried in her heart, "Where is my oldest son, Brahma?
How can I continue to create? When will he come back?"

The creation of Gayatri

Rubbing her body, the mother took out filth and created the form of a daughter.

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The essence of Shakti was mixed with her, and the name Gayatri was given to her.
Gayatri bowed down to her mother, kissed her feet, and put her head on her feet.

Folding both her hands, Gayatri made this request: "Listen, mother, to my one question:
Why did you create me? Tell me so that I may obey your orders."

Adhya said, "Daughter, listen to this: Brahma is your eldest brother.
He has gone in the sky to have the darshan of his father. Go and bring him back after making him understand
That he will never have the darshan of this father. He will waste his birth in searching for him.
Whatever it takes to bring him, go and do it, and bring him back."

Gayatri goes in search of Brahma

Kabir said to Dharam Das:
Gayatri started on the way with the words of her mother in her heart.
The girl with the tender body walked along, thinking of her mother's words.

HYMN

On reaching there she saw the Wise One, whose eyes were closed;
For a few days she remained there; then she thought of a plan.
"How will he get up? Now what to do?"
Remembering her mother, she thought and thought—and eventually made contact with her.

CONTINUE TO CREATE Brahma is the Creator, although he utilizes the help of the others; as long as he is gone, the creation of the lower worlds, although begun, is suspended.

SHAKTI Power, the manifestation of the Root Seed or Seed of Life which Adhya has been given. It is because she has custody of the Seed that she is able to create forms by herself. Gayatri is a prominent Hindu goddess; the "filth" mentioned does not imply anything about Gayatri, but refers to the inner parts of Adhya (the equivalent of her blood, bile, etc.); although Adhya is not physical, she is, after all, Maya, and thus no matter how clean and beautiful she is on the outside she is by definition otherwise within.

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Adhya tells Gayatri how to awaken Brahma

When Gayatri contacted Adhya, she received this message:
"Brahma will awaken only when you touch him."
So Gayatri did as she was told by her mother:
After reflection, she touched his lotus feet.

The waking of Brahma; his anger at Gayatri

When Brahma awoke and his attention was disturbed, he became upset and said,
"Who is this sinner, this guilty one, who has made me leave off my Samadhi?
I will curse you because you have disturbed me from my father's remembrance!"

Gayatri said, "First know my sin and then curse me.
I am telling you the truth; your mother has sent me to bring you back.
Now come on, quickly—don't delay! Without you, who will spread creation?"

Brahma said, "How can I go? I haven't had my father's darshan yet!"

Gayatri said, "You will have his darshan, but now come quickly with me or you will repent."

Brahma tells Gayatri to bear false witness; Gayatri demands sexual relations with Brahma

Brahma said, "If you will bear witness that I have seen the head of my father with my eyes
And will make my mother convinced, I will come with you."

Hearing this, Gayatri said, "I won't utter false words;
But if you fulfill my desire, my brother, only then can I lie."

Brahma said, "I don't understand. Explain yourself; be clear."
Gayatri said, "Have sexual intercourse with me, and then I will lie and you will win."

Kabir said to Dharam Das:
Gayatri said, "Of course it is selfish, but I am telling you to do it—

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considering it as a virtuous, charitable thing."
Hearing this Brahma thought in his heart, "What to do now?

HYMN

If I remain indifferent to her, my purpose will not be served—
She won't bear witness and my mother will put me to shame.
I didn't see my father—none of my purposes will be accomplished by thinking about sins. I must lie with her!"
Brahma copulated with her and the determination to have the darshan of his father vanished from his mind.
Both of them were full of ardour, and in place of decent thoughts, bad intellect came.

The creation of Puhupavati

When Brahma told Gayatri to come to their mother, she said,
"I have another idea. Let me create one more witness."
Brahma said, "Good. Do anything to make Mother believe."
Then Gayatri thought, and, removing filth from her body,
She created a daughter. Mixing her own essence in her she named her Savitri.
When Gayatri told her to say that Brahma had had the darshan of his father,
Savitri said, "I don't know this. I will lose if I bear false witness."
Hearing this, both of them were very worried. They didn't know what to do.
Gayatri tried to convince her in many ways, but Savitri didn't accept it.
Finally, Savitri uttered these words:
"If Brahma will copulate with me, I will lie."
Gayatri said to Brahma, "Copulate with her and complete our work."
Brahma indulged with Savitri and in this way carried more burden of sin on his head.

SAVITRI Another Hindu goddess, worshiped by many. One of the points of the poem, written within the Hindu tradition and aimed at the Hindu people, is to expose the hollowness and inferior status of these gods and goddesses and to encourage the worship of the One True God, the Supreme Father. Savitri appears to have been created directly by Gayatri, as Gayatri was by Adhya; but the placement in the poem does not rule out a causal connection with Gayatri's intercourse with Brahma.

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(Savitri has another name too: she is also called Puhupavati.)
All three started for the place where their mother was.

Brahma returns to his mother with Gayatri and Savitri and all of them get cursed

Brahma saluted his mother, and she asked him how he was:
"Tell me, Brahma, did you have the darshan of your father? And from where did you get this other woman?"

Brahma said, "Both of them are my witnesses—that I have seen the head of the Lord with my own eyes."

Then the mother asked Gayatri to consider carefully and tell the truth:
"Did you see him having darshan? Tell me its true effect."

Then Gayatri said this: "Brahma had the darshan of the head of his father.
I have seen that he touched his head; Brahma met the Lord.

HYMN

Brahma touched the head of his father with flowers in his hand. I was seeing with my own eyes.
He offered him flowers—pouring the water. O my mother, this is true.
From those flowers came out this Puhupavati at that place.
He has had the darshan of his father. Ask the girl.
O mother, this is true. You can ask Puhupavati.
I am telling you the truth. It has no trace of falsehood in it."

Mother asked Puhupavati, "Tell me the truth.
Tell me what happened when Brahma touched his forehead.

HYMN

O Puhupavati, tell me the story of the darshan in detail.
I am asking you to tell me: How did Brahma have the darshan of his father?"

Then Puhupavati said, "Mother, this is the truth.
The Wise One had the darshan of his father's head and he definitely offered him flowers."

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Kabir said to Dharam Das:
Hearing the witness, Adhya became perplexed. She was surprised and didn't understand the secret behind it.

Adhya's worry
"Alakh Niranjan told me with determination that no one would ever see him.
Then are these three lying, O Alakh Niranjan? Explain this to me."
Ashtangi remembered Niranjan, who in turn told her:

"Brahma has not had my darshan. He has brought false witnesses.
All of them have lied. Do not believe them—this is completely untrue."

Adhya curses Brahma
Hearing this the mother became angry and cursed Brahma:
"No one will worship you because you have not spoken the truth.
You spoke untruth. Moreover you committed bad karma and carry the burden of hell on your head.
Your race will also lie, and their inner selves will be full of sinner filth.
They will make many rules and regulations;
They will have the devotees of Vishnu, and thus will fall in hell.
They will tell the story of the Puranas to others, but acting differently, they will suffer pain.
I truly tell you about those who, hearing your race, will get their knowledge and do their devotion:
They will search for the essence of other gods and criticizing, will go into the mouth of Kal.
They will worship the gods in many ways, and for the sake of donations they will cut off heads.
Those who become their disciples and follow them will never get any spiritual wealth.

ADHYA CURSES BRAHMA A two-fold curse, which explains why, although Brahma is the first and presumably the most powerful of the three gods, he does not have and apparently never has had any worshipers to speak of. Vishnu and Shiva (and Adhya, as Kali or Durga) divide the whole Hindu population between them. The curse is also a scathing put-down of the Brahmin caste – the Hindu priests who take Brahma's name and are therefore "his race" – totally unprecedented in Indian scriptures. This is a revolutionary passage.

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They will never reach the Path of Spirituality, and for their self-interest they will teach others.
For self-interest they will make the world hear their knowledge, and will make their own worshiping firm in the world.
They will consider themselves higher and others lower. O Brahma, your race will be very blemished!"

Kabir said to Dharam Das:
When the mother attacked Brahma with this curse, he fainted and fell down.

Adhya curses Gayatri
"Gayatri, it is now your turn. You will have five husbands.
Your first husband will be Vrishab. Your race will spread very much, but will be destroyed.
You will be incarnated many times, and will eat inedible food, as you have lied monstrously.
For self-interest you lied. Why did you bear false witness?"
Gayatri accepted the curse, then Adhya looked at Savitri.

Adhya curses Savitri
"O Puhupavati, knowingly you lied and have spoiled your birth.
Listen, Puhupavati: no one will ever believe you nor worship you for his own wishes.
You will dwell where there is dirt. Go and suffer hell, as you lied for lust.
One who will sow and nourish you—his dynasty will come to an end.
Now go and take another incarnation as Kevda-Ketaki."

Kabir said to Dharam Das:

HYMN

All of them were cursed as the result of the foolish evil done by them.
Woman as sex-object is the greatest trick of the Negative Power, who has stung everybody.
Neither Brahma nor Shiva, not even Shankadi nor Narada, escaped from it.
Hear, O Dharam Das, only he who is attached to Sat Naam escapes from it.

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With the glorious grace of Sat Shabda, this art of Kal can never reach him.
One who remains attached to Master's feet in mind, word and deed —this sin can never come near him.

Adhya's repentance and fear of Niranjan

HYMN

She repented in her mind after she had cursed them, and thought:
"What will Niranjan do with me now? I'm not forgivable."

Niranjan curses Adhya

A sound came from the sky, "O Bhavani, what have you done?
I sent you to create the universe. Why did you do this?

HYMN

If any higher one harasses a lower one, I am the one who takes care of the reprisal.
When the Third Age comes you will have five husbands."

Kabir said to Dharam Das:

When Bhavani heard the curse in the form of an exchange, she didn't say but thought,
"I am cursed as a result of cursing. Now, Niranjan Rai, what will I do?
I am in your control. Do whatever you want."

Why Vishnu turned black

Then Adhya asked Vishnu, caressing him, "Listen, my son, to one word of mine.
Tell me truly: when you went to have the darshan of your father's feet,
You were white. How did you become black?"

Vishnu said to Adhya:
"As soon as you permitted me, I started for the world below to have the darshan of my father's feet.

NIRANJAN CURSES ADHYA Kal as Dharam Rai – the Lord of Law – not only gives the Law, but also dispenses Justice within its framework. In this aspect he is scrupulously fair. Here he turns Adhya's curse on Gayatri back on her own head, which is fulfilled when she incarnates as Draupadi in the time of the Mahabharata War and marries the five Pandava brothers simultaneously.

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In my hands I carried Akshat flowers and started walking on the path to the world below.

I drew near the Shesh Nag, whose poison's power slowed me.

The power of that poison dwelt within me, and turned me black.

At that time I heard one sound, which I will tell you about:

It said, 'Vishnu, go back to your mother and tell her the truth.

As in Sat Yuga and Treta Yuga, when the fourth path of Dwapar Yuga will come,

Then you will be incarnated as Krishna. I tell you, at that time you will be avenged.

In the Kalindi river you will stick Shesh Nag on a string. Now go back without delay.

One who harasses lower ones after becoming higher, gets avenged by me.

I will avenge him who harasses others.'

Then I came back to you and told the truth to you.

I didn't see my father's feet and my body became black like the fire of poison.

I came back as I grew restless. I didn't have the darshan of my father's feet."

Adhya gives Vishnu the darshan of light.

Hearing this much, his mother was happy; she lifted Vishnu up and sat him in her lap.

Then Adi-Bhavani spoke in this way: "My dear son, listen to me:

You see, my son, now I will make you see your father and will clear up the illusion of your mind.

First of all, look with the eye of your intellect, and obey my words with your heart.

Understand your mind as the creator; know no one as the creator except the mind.

In the heavens and worlds below, only the mind is spread. Mind is unstable and untrue,

Within a moment he shows limitless frauds. No one can ever see the mind.

Call mind the Nirankar and day and night remain happy in its wishes;

Inverting your attention, look in the void, where light is shining:

Control your breathing and reach to Gaggan; then contemplate on the path of the sky."

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Vishnu did in his mind as his mother had explained.

HYMN

Controlling the breath, he went within the cave and contemplated.
A loud sound was made in the sky by a wave of wind.
Hearing the sound, his mind became intoxicated and then imagined.
With the imagination of his mind, white, yellow, green, and red clouds were seen in the void plane.

Thereafter, Dharam Das, mind showed himself to him.
He showed the light—seeing which Vishnu became happy.
Vishnu bowed his head to his mother with humility and dependence:
"O my mother, with your grace I have seen the Lord."

Dharam Das humbly asked: O Lord, I am uncertain about this:
The woman told him about the contemplating mind—is that how all the jivas are deluded?

The Satguru said:
Dharam Das, this is the character of Kal and because of it, Vishnu didn't get the knowledge of Sat Purush.
Look at the trick played by the woman: Hiding the Nectar, she cleverly gave the Poison to her son.
There is no difference between Kal and that light seen by Vishnu:
After understanding the truth, stick to the true religion.
This is the character of Kal: whatever is within him, he acts accordingly outside.
When a man lights the flame, think about its character:
Looking at the light, a moth comes near; he understands it as his Beloved.

STICK SHESH NAG ON A STRING One of Krishna's most celebrated exploits is his conquest of the thousand-headed serpent, here identified with Shesh Nag. This defeat, which took place at the dawn of recorded history (Krishna's death is traditionally dated 3200 B.C.) explains both the recurrent memories of the "dragon" race and its lack of visibility on the historic scene.

TRICK PLAYED BY THE WOMAN That is, she allows Brahma's mistaken identification of Sat Purush with Kal to stand, and does not inform him of the existence of the True God even though she knows about it.

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But as soon as he touches it, he is reduced to ashes. Unknowingly he dies for nothing.

Kal is like the flame. This cruel Kal leaves no one.

He has devoured crores of incarnations of Vishnu. Brahma and Mahesh are also devoured by him—after he troubles them.

There are so many problems he causes the jivas, I could never mention them all:

Thinking about them, I am frightened.

Daily he devours one lakh jivas—so horrible is this butcher Kal!

Dharam Das said:

Listen, my Lord: one doubt has come into my mind.

Ashtangi was created by Sat Purush, and I know how she was created;

She was swallowed by Dharam Rai and she came out by the glorious grace of Sat Purush.

But this same Ashtangi committed fraud—turning on Sat Purush she made Yama manifest.

She didn't tell the secret of Sat Purush to her sons; she made them meditate on Kal Niranjan.

Why did Ashtangi do this? Why did she leave Sat Purush and befriend Kal?

The Satguru said:

O Dharam Das, listen to the attributes of woman: I'll make you understand it all.

When there is a girl in the family, she is brought up with many conveniences:

Her food, clothing and bedding are provided. But everyone regards her as an outsider.

Lovingly performing the ceremonies, she is made to depart with her husband.

When the daughter goes to her husband's home, she is dyed in the colors of her husband.

She forgets her mother and father: Dharam Das, this is the quality of woman.

That is why Adhya also became an alien, and she, the Bhavani, became a part of Kal.

That is why she didn't manifest Sat Purush and showed the form of Kal to Vishnu.

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Dharam Das said to Kabir:
O, my Lord, I now know the secret. Now tell me what happened beyond this.

Kabir said to Dharam Das:
The mother destroyed Brahma's pride and again called her dear son Vishnu:
"O Vishnu, you have this blessing: You will be the favorite among the gods.
I will work for fulfilling every desire you will have in your heart.

Maya makes Vishnu supreme
The first son Brahma is reproached, because falsehood and evil deeds were dear to him.
Now you are supreme among gods, and everyone will worship you," said his mother.

Kabir said to Dharam Das:
Thus the mother said those words, full of grace, and made Vishnu the supreme one.
Then she went to Mahesh. Looking at her, Mahesh was full of happiness.

Adhya blesses Mahesh
Again the mother asked, "Tell me, my child, you—Shiva—tell me what is in your heart.
Ask for whatever you like--Mother will give you that.
My son, I am determined to give you a boon according to your wish."

Folding both his hands, Shiva said, "Mother, I'll do as you order.
I ask for this boon only: that my body will never be destroyed!

DIES FOR NOTHING Interesting reversal ot an image used in a positive way at the beginning of the poem. Kal here is the Death God, and if we are devoured by him before fulfilling our purpose we have nothing to show for it.

THIS BUTCHER KAL From the human point of view, this is the exact truth.

A PART OF KAL Just as a physical father gives his daughter away to her husband, so Sat Purush had ordered Adhya to co-create with Kal. Their joint Fall altered the way in which she carried out her commission, but ultimately she is blameless.

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O my mother, shower such grace on me that my body may never perish."

Ashtangi said, "This can never happen; no one can become immortal.
But if you practice Yoga, and control the breathing, then your body will survive for four yugas.
As long as the earth and sky exist your body will never perish."

Dharam Das said:
Explain to me the Knowledge.
I have gotten all the secrets; now tell me about Brahma.
After getting cursed by Adhya, what did Brahma do?

Kabir said:
When both Vishnu and Mahesh got the boons, they were happy and excited.
In their minds they were delighted; whereas Brahma was humiliated.
Dharam Das, I know everything. I will tell it to you one by one.

Being cursed, Brahma desperately goes to Vishnu and tells him of his pain; Vishnu consoles him.
Brahma became very sad in his mind and went to Vishnu.
Arriving there, he requested Vishnu, saying, "You are my brother and supreme among Gods.
Mother is gracious on you, whereas, because of the curse, I am in pain.
O Brother, I am suffering due to my own deeds. How can I blame Mother?
O Brother, now do something by which my race may continue, following Mother's words."

Vishnu said, "Give up the fear of your mind; I will serve you.
You are my elder and I am your younger brother. So remove all doubts and worries.
Anyone who is my devotee will serve your family too.

HYMN

I will guarantee this faith in the world: that if you desire the virtues and the fruits of devotion,

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The *Yajna* and worship done without a Brahmin will not be accepted.
Those who will worship the Brahmin will be doing virtuous deeds,
And only they will be dear to me. To them alone will I give a place to dwell in my abode."

Kabir said to Dharam Das:
Brahma was pleased when Vishnu said that:
"O Brother, you have finished my mind's pain. Now I am happy," he said.

Kal's manipulation
Dharam Das, look at the scope of what was done by Kal. He has deceived all the world by it.
He makes the jiva forgetful by making him hopeful, and puts him into the troubles of birth after birth.
Bali, Harishchandra, Van, Verachan, Kunti's son and many others
Were the virtuous renunciate kings. What place did he give to them?
All the world, which is under the control of Kal, knows what has happened to them.
Everyone knows that they cannot be purified as Kal controls their intellect by his power.
Being in the wave of mind, the jiva has forgotten; and now he doesn't know how to go back to his own home.

Dharam Das said:
Listen, my Lord: tell me the story of what happened next.
With your grace I am now able to recognize the deception of Yama.
Now I have definitely put my mind at Your Feet.
Giving me the Nectar in Shabda form, You have saved me from drowning in this Ocean of the world.

FOUR YUGAS One time-cycle or *maha yuga* – the Sat, Treta, Dwapar and Kali Yugas in succession – which is followed by *pralaya* or dissolution, in which all forms from the causal downward are withdrawn into the higher planes.

I WILL SERVE YOU Vishnu modifies Adhya's curse on Brahma, though only in temporal terms. He guarantees the Brahmin's indispensability in Vaishnavite Hindu ritual and veneration among Vaishnavites, but cannot remove the fruits of hell from his head – nor does he try.

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Now tell me the rest of the story, and explain to me how their curses came to an end.

Gayatri's curse of Adhya

Kabir said to Dharam Das:

Dharam Das, I will tell this to you, the Word of Inconceivable Knowledge:

When Gayatri accepted the curse given by her mother, she herself cursed her mother:

"You will be the mother of those five, of whom I will be wife.

You will conceive a child without the help of man and all the world will know this," she said.

So both of them suffered the reaction of the cursed. At the appointed time both of them came in the human body.

SPECIAL ACCOUNT OF THE WORLD'S CREATION

After all these happenings the world was created.

This time eighty-four lakhs bodies and four kinds of creation were formed.

HYMN

First Mother created the egg-born and Brahma created the womb-born;

Vishnu created the moisture-born and Mahesh undertook the creation of the seed-born.

Then the creation of bodies started. Know him who creates the body.

In this way four kinds of creation were spread in all four directions.

O Dharam Das, now you know the story of creating the four kinds of life. Keep it in your mind.

4. *The Four Kinds of Life*

Dharam Das asked this, folding his hands:

O Satguru, please tell me this:

Tell me about the existence of the creation of four different kinds and explain it to me.

How are the eighty-four lakh bodies divided? What is their span?

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Kabir said:

Listen, Dharam Das: I will describe the births to you.

I will explain everything to you, one by one; I won't hide anything from you.

Listen to me attentively, and don't bring any doubt in your mind.

HOW THE EIGHTY-FOUR LAKHS ARE DISTRIBUTED

Distribution of eighty-four lakhs births

There are nine lakh kinds of water creatures; fourteen lakh kinds of birds. I will describe them:

Insects are of twenty-seven lakh kinds; thirty lakhs of trees and plants exist.

There are four lakh kinds of rational beings among which the human body is supreme.

In other species of life the jiva cannot know God; tied by karma, he comes and goes.

Why is human life the best?

Dharam Das bowed his head to His feet and requested the Lord to explain to him:

In all kinds of birth the jiva is similar. Then why don't they have equal knowledge?

Tell me why there is this difference, so that the doubt of my mind may go away.

The Satguru said:

Listen, Dharam Das, you are my ornament; I will explain to you this shortcoming.

In all four kinds of creation the jivas are similar; but listen

To what I am telling you now. In the seed-born, there is one element.

The moisture-born contains two elements, whereas the egg-born contains three.

In the womb-born are four elements, and in the human body five elements are present.

THE WORLD WAS CREATED The creation of the lower worlds, begun aeons back, is at last completed and the basic life-forms established.

RATIONAL BEINGS Includes the mammals as well as "supernatural" entities – ghosts, fairies, etc.

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Because of the human body, a jiva holds the right to understand Knowledge.
The human body is made for the devotion of God.

What elements are present in which kind of creation?

Dharam Das said to Kabir:

O Lord, explain to me, which elements they contain.
What elements are in the egg-born and womb-born, and what are in moisture-born and seed-born?
Describe them all to me. Shower grace on me; don't hide anything from me.

HYMN

The Satguru said:

Listen, Dharam Das, about the elements contained by the different kinds of creation:
I will tell you which contains what.
In the egg-born are three elements: water, air, and fire.
In the seed-born is only one: the element of water is present there.
The moisture-born has two elements in it; they are air and fire.
The womb-born contains four elements: earth, fire, water and air.
Among the womb-born, the human body is supreme, which contains five elements.
Kabir says this truly, Dharam Das: you can test it.
The body of man is created from the womb-born, but in it five elements are developed:
That is why he has more knowledge and goes to Sat Lok after catching Naam.

Why don't all the human beings have equal amount of intellect?

Dharam Das said:

Listen, O reliever of prisoners, please clear up my one illusion:
All men and women have similar elements, but they don't have similar intellect.
Some have compassion, chastity, contentment and forgiveness in them, whereas some are devoid of these qualities.
Some are criminals, some are cool-hearted, and some are as cruel as Kal.
Some kill others and eat them, whereas some are very gracious.

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Some become happy by listening to the Knowledge of God, but some like to sing the praises of Kal.
My Lord, explain to me why there are different qualities in different human beings.

Kabir said to Dharam Das:
Dharam Das, listen to me attentively; I will tell you the qualities of men and women.
I will make you understand the reason man becomes intelligent or foolish.
The souls who come into the human body from the body of the
Lion, snake, dog, jackal, crow, vulture, pig, cat, and bodies like that, eat inedible things.
Know them as persons with bad qualities.
The nature of their past doesn't leave them because of their karmas; only great virtue can liberate them.
That is why even though they are manifested as human beings, still they behave as beasts.
From whatever body the soul has come, it has its nature accordingly:
They come as sinners, violent ones and killers, and worship poison. Whatever quality they have cannot be changed.

The way of removing the effect of the past life's body
When one meets the Satguru and He gives him Knowledge, he forgets his beastliness;
Brother, when the sandpaper of Naam is applied, only then is the rust of the soul removed.

EGG-BORN *Andaj;* birds, reptiles, etc. Includes all animals where birth takes place within a fixed time of conception, from eggs laid by the mother.

SEED-BORN *Uttbhuj* or *asthavar;* the immovable creation. Includes all plants.

MOISTURE-BORN *Setaj* or *ushmaj;* the lower forms of animal life whose birth, while it may be from eggs, is the result of external stimuli, such as the change of seasons, increase of moisture, etc. Invertebrates.

WOMB-BORN *Jeraj* or *pindaj;* animals whose young are born alive from the womb and are nourished by the mother. Mammals, including human beings.

BODY OF MAN Man is biologically a mammal; the difference between him and the other mammals – the spiritual dimension – is due to the presence of the fifth element, *akash* (usually translated as "sky") which is non-physical.

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When the washerman washes the clothes, he uses soap:
The clothes which have little dirt in them need little labor to remove the dirt.
The clothes which are very dirty need more labor.
The nature of man is like the clothes and dirt.
Some souls get Knowledge with only a little explanation and labor.

Dharam Das said:
This was the description of a few bodies. But now please tell me about every kind of creation.
When the souls come into the human body from all four different types of creation,
What qualities do they have? Tell me, explaining them one by one.
O, my Lord, have grace on me so that learning this I may get some awareness.

RECOGNITION OF THE SOULS FROM FOUR KINDS OF CREATION

Kabir said:
Dharam Das, pay attention to me. I will explain the attributes of the four kinds of creation.
After wandering in all four kinds, the soul comes into the human body.
According to the attributes of whatever body the soul has left before becoming human, the man gets knowledge.
Now I will tell you the good and bad qualities of the souls, according to their past bodies.

Recognition of humans who come from the egg-born creation

First of all I will tell you about the egg-born. (One by one I will explain them.)
They have much laziness, sleep, lust, anger, poverty in them.
They like to steal; they are very active; and within them they have a strong desire for Maya.
They like to backbite and criticize, and to put their house on fire by themselves.
Sometimes they weep, sometimes they laugh, sometimes they sing. They like to serve the spirits.
When they see others giving in charity, they become jealous and think ill of them.

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They debate with others and do not allow any knowledge of God in their mind.
They do not accept any Guru or Satguru, and throw away the Vedas and Shastras.
They consider others to be inferior, and call themselves superior.
They do not understand others as equal to them.

They wear dirty clothes and do not bathe. Their eyes remain full of dirt and from their mouth also, saliva flows down.

SOULS FROM FOUR KINDS If the "wheel of eighty-four" is indeed a wheel, and the souls ride up and down on it ascending to and descending from the human birth at the top, then how can souls come directly into the human body from each kind of life? This is not explained in the text, but the knowledge of it on the part of the reader is assumed: one aspect of the mission of the living Master or *Satguru* is to short-circuit the action of the wheel wherever possible. He does this by granting human birth immediately to any individual in a lower form of life who is killed by his agency or from whom he takes any degree of service. Baba Sawan Singh says in this context: "When a Sant walks on the ground, the land becomes pure and sacred. When he walks over the grass or in walking crushes any worms or insects, they get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science. The fruit trees and plants from which the cereal comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of which the Sant uses as his *datan* (toothbrush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get the same advantage." Quoted by Kirpal Singh, *The Way of the Saints,* pp. 136-37.

EXPLAIN THE ATTRIBUTES The descriptions that follow are general, not individual, and there is some overlapping between types. Obviously no one individual is going to manifest every trait.

I WILL TELL YOU ABOUT THE EGG-BORN This description, as are the other two descriptions of humans born directly from the lower orders, is overwhelmingly negative. Human birth is a bit heady for these souls; they are not used to its freedom and hence misuse it in many ways. But not necessarily in the most important way: because they owe their humanity directly to the Master, they tend to be drawn to him and even to become his disciples. If the initiates of any Master are in the habit of romanticizing their past lives, or of thinking of themselves as in some way intrinsically worthy of the grace they have been given, a little reflection on this point should be chastening. This is also the reason, or one of them, why Masters frequently appeal to "sinners"–"Why eateth your Master with publicans and sinners?" [Matthew 9:11] more than to higher types, and why they are so often plagued with misbehavior and lack of understanding on the part of their disciples. Almost every page of the Gospels reflects this.

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They like to gamble and are never aware of the glory of the Guru's feet.
Their head is bent, their legs are long and always they sleep.

HYMN

These are the signs of the man which I told you. Discern it, O intelligent Dharam Das.
I told you about the egg-born kind of creation—I have made its secret available to you.
I described the signs of the souls who come in human form from Andaj. I didn't hide anything from you.
I am telling you how the souls are wandering. I will remove all your illusions.

Recognition of souls who come from the moisture-born creation to the human form

Now I will tell you of the other type of creation, of which qualities I mentioned to you—
The jivas who come into the human body from the moisture-born creation.
Kabir says: Listen, Dharam Das, I will tell you the secret of *Ushmaj.*
They go hunting and kill jivas; they cook them in different ways and eat them.
They criticize Naam and the knowledge of God; they also criticize the rite of the *chauka* and the coconut.
They know many ways of talking and they love to explain things to others.
In a gathering of people—they lie; they wear crooked turbans leaving one end hanging.
They do not bring compassion and righteousness with them, and they laugh at those who help others.
They put tilak and sandalwood dust on their forehead, and wearing shining clothes they roam in the market.
They have sin in their heart and pretend to be compassionate. Such jivas definitely go to Yama.
They have long teeth and a fearful body. Their eyes are yellow and deep.

HYMN

Kabir said:
Listen, Dharam Das, now you know about this.

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Without the Satguru no one can have this knowledge.
I have explained to you clearly.
It was good you have met me—I won't hide anything from you.
Whatever you ask from me, I'll tell you its entire secret.

Recognition of souls who come from the seed-born creation to the human form

The third type of creation is called Immovable.
I will tell you the attributes of the souls coming to the human body from it.
I will give you the message of this kind of creation. The soul takes up a body according to her previous garb.
These souls have momentary intellect; it doesn't take them long to change their mind.
They wear long shirts, girdles, and turbans, and they like to serve in the imperial court.
They ride on horses and keep three swords tied to their waists.
They wink and flirt with other men's wives—expressing themselves through winks.
They talk very sweetly and have lust within them.
They peep into others' houses and, when caught, are brought to the king;
But even when people laugh at them, they still do not feel embarrassed.
They start to worship one moment and the next they start serving.
They forget God in one moment and the next start worshiping Him.
They read profound books in one moment and the next start dancing around.
They are brave in one moment and in the next are cowards.
They are honest in one moment and the next multiply accusations against another.
One moment they act religious; the next they do bad karmas.
While eating they scratch themselves and are always rubbing their thighs and hands.
After eating they sleep; if anyone wakes them up they run to beat him.

CHAUKA AND COCONUT Reference to a symbolic ritual explained further on in the poem.
CROOKED TURBANS They are sloppy.

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Their eyes remain red. What else is left for me to say?

HYMN

Dharam Das, the jiva coming from the immovable creation possesses an instantaneous mind.
I am telling you this truth: that he undoes all that he achieves in a moment.
When such a jiva is met by the Satguru, He removes the effect of the previous body:
When he surrenders to the feet of the Guru, He sends him to Sat Lok.

Recognition of souls who come from the womb-born creation to the human body

HYMN

Listen Dharam Das, while I tell you the attributes and signs of the womb-born:
I will tell you now of the fourth kind of creation.

The signs of a soul coming from Pindaj are this:
He lives as a renunciate and keeps silent. He acts religious only after digesting religious books.
He goes on pilgrimage and performs Yoga and Samadhi. He attaches his mind to the Guru's feet.
He talks about the Vedas and Puranas, and sitting among a group of people, he talks about good things.
He is able to become a king, and enjoys woman, but never brings any doubt in his mind.
He likes wealth and money's happiness, and sleeps on a comfortable bed.
He is very fond of good food, and often eats clove and betel nut.
He spends a lot of his money on charity and thus he purifies his heart.
His eyes are bright and his body is strong and he is brave.
He has heavens in his hands—he always bows to the idols.

HYMN

O Dharam Das, he is very humble, so know that jiva.
Day and night he keeps to the Satguru's feet, and with determination he follows the path of Shabda.

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O Dharam Das, one by one I have told you all the truth.
I have told you the signs of all the four kinds of creation. Now listen about further things.

Recognition of the soul who comes from the human body to the human body

HYMN

If, when a soul leaves the human body, it comes once again to the human form—
Listen attentively, Dharam Das, to the recognition of such a soul.

Dharam Das said:

O my Lord, one doubt has crept into my mind: please make me understand.
The soul gets the human body only after wandering in the cycle of eighty-four lakhs births.
You told me this before. Why this new statement?
Tell me its secret, O my Master—

Saying this, Dharam Das caught hold of the Master's feet—

HE REMOVES THE EFFECT No matter how unworthy these souls are, and what wretched human beings they make, they can still, through the grace of the Master, be liberated; and, by "removing the effect of the previous body" the Satguru can make real and admirable human beings out of them.

SIGNS OF THE WOMB-BORN This description – of those souls who are born as humans as the result of their natural evolution – is far more positive than the others, but still contains negative elements. These souls are also on probation; they have no guarantee of another human birth unless they use this one for its true purpose. When looked at in this light, some of these attributes – "he always bows to the idols" – are ominous.

ONE DOUBT Dharam Das doubts that a human being could ever be reborn as another human being; his understanding of the nature of the cycle precludes that possibility. He is wrong, as we shall see; but his doubt is an interesting comment on the usual westerner's doubt, which is precisely the opposite: that human beings can never go down into the lower creation, but continue to be reborn as humans forever. Scholars who should know better have wasted pages "proving" that this is the true esoteric teaching, as opposed to the ignorance of the multitudes. This is nonsense. It is also harmful, for the true cosmic meaning of the cycle of births and deaths is trivialized and perverted, and instead of viewing the wheel as a monstrous cause of suffering, it is seen as a silly game: "what was I in my last life?" – in which no one ever finds that they were born into a low or unworthy or even dull existence, and one looks forward to one's next birth to see what interesting person one will become.

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Tell me the signs of the man who comes from the human body, and explain to me how it is possible.

Kabir said:
Dharam Das, you will understand this very well, as I will now tell you its secret.

When death comes before his time

A man who dies before his time is up comes again in the human body.
Those foolish ones who don't believe this can understand it by burning a lamp's wick.
When a lamp is full of oil, if a puff of wind comes, it goes out—
But again it is lighted with the fire. In the same way, the soul comes into the human body again.
Hear, wise one: I will tell you the attributes of such a one. I won't hide any knowledge from you.
Such a man is brave among men—fear never comes near him.
He doesn't get attached to Maya and attachment; and looking at him, his enemies start trembling with fear.
He believes in the True Shabda, and never knows what criticism is.
He always maintains love for the Satguru and speaks lovingly with humility.
He searches for knowledge, pretending to be ignorant, but he makes people know about the True Naam.
The man who has all these qualities, Dharam Das, know him as one who has come from the human body.

HYMN

He who gets the Shabda becomes free of the dirt of birth after birth.
The jiva who gets the Naam and Simran goes to Sat Lok.
The soul who accepts the Shabda of the Master with firmness becomes as valuable as nectar.
He goes back to his home with the strength of Sat Naam and his soul sings in peace and happiness.

Kal doesn't stop the soul who has the glory of Sat Naam with her.
Even Kal bows down to the soul who has the stamp of Naam on her.

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"Why was the stream of eighty-four lakhs made?"

Dharam Das said:

I have been told the secret of the four kinds of creation; now please tell me whatever else I ask from you!

Why was the stream of eighty-four lakhs births developed?

Was it made for man or for the other jivas to pay off their accounts?

O, my Master, tell me the reason. Have grace on me; don't deny me.

The Satguru said:

Dharam Das, the human body is happiness-giving. Only in the human body can the knowledge of the Guru be understood.

No matter where a man goes after getting the human body, without the Satguru's devotion he will always suffer.

For man this eighty-four was created, as this foolish species doesn't accept Shabda.

He doesn't leave the habits of the eighty-four, and doesn't divert his love to the true Naam.

Again he goes to the cycle of eighty-four where he cannot find any knowledge of God.

He continually runs into the mouth of Kal, but even then, he doesn't wake up.

It is explained to him in many ways, but still he himself invites the problems.

If he takes Sat Naam while in the human body, then, with the glory of Naam, he can go back to his eternal home.

HYMN

Understanding the Love, rising above the body, the jiva who becomes firm in the Original Naam,

Gets the parshad of Simran. And by the grace of the Master, he comes to the Path.

BEFORE HIS TIME IS UP Not someone who dies before his time to die (the time of death is fixed and irrevocable) but someone who dies before his purpose is fulfilled: e.g., a person moving in the direction of God but who has not had an opportunity to be initiated. If the choice to move upward has been made, even on an unconscious level, the soul has to exist in a human body at least until a Master is met.

FOR MAN THIS EIGHTY-FOUR Given the fact of the Fall, the Wheel, with its built-in escape route in the form of the human body, is the best possible arrangement of the forms of life. It gives scope for grace to work.

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Leaving the habits of the crow he accepts the path of the Hansa and separates milk from water.
With the sight of his knowledge he sees the invisible. Such a soul recognizes the perfect Master.

The Wordless is everything, Who is shown by the Word made flesh.
Dharam Das, think this over: the Wordless is without elements.

Dharam Das said:
Blessed was the day for me, O my Lord, when I had Your darshan.
Have mercy on this servant. Understanding me as Your slave, give me this boon: that day and night I may remain absorbed in Your Feet; that not even for a moment may my mind waver.
The dust of Your beautiful Lotus Feet purifies many sinners.
O, Ocean of Grace, Merciful Lord, have grace on me, O All Conscious One.
O, my Lord, I sacrifice myself on You: tell me more of the story clearly.
What was done after creating the four kinds of life? Tell me all the secrets.

5. *Kal Traps the Jivas*

KAL CREATES A SNARE

Kabir said:
Listen, Dharam Das, this is such a play of Kal that not even pundits and kazis can understand it.
They address Kal as the Lord, and leaving the nectar they drink the poison.
The four together created this creation and colored the jivas in their temporary color.
The jiva, who has five elements and three gunas in him, knows that with him are fourteen yamas.
In this way the human body was created, then killed; and after eating it up, again it was brought into existence.
Onkar is the root of the Vedas. In Onkar all the world is lost.
Onkar is Niranjan, understand this. And Sat Purush and His Naam are hidden.

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Brahma gave birth to eighty-eight thousand, which were developed under the protection of Kal.

The bodies who were created by Brahma—their development also took place.

And they made the Smritis, Shastras and Puranas, in which all the jivas were trapped.

Brahma misleads the jivas and makes them firm in the devotion of Alakh Niranjan.

Following the teachings of the Vedas all the souls were deluded and no one knew the secret of Sat Purush.

O Dharam Das, understand how Nirankar produced this drama.

HYMN

First, by becoming demons, gods, rishis, munis.

Then he incarnates himself as the Protector and destroys the demons.

In this way he shows many dramas to the jivas—

Seeing which the jivas trust him: "He is our Lord and Protector."

Showing the jivas his performance as the Protector, in the end he devours them.

When the souls find themselves in the mouth of Kal, then they repent.

THE FOUR TOGETHER Adhya or Maya, Brahma, Vishnu and Shiva, as explained above.

ONKAR IS NIRANJAN *Onkar* means "the form of Om," and refers specifically to the sound of thunder coming from the causal plane, the aspect of *Shabda* or Word manifesting on that level. The Rishis who wrote the Hindu scriptures heard this Sound within themselves and reduced it to language as *Om*, which is indeed a holy name. But, even though that Sound is high from our point of view, and even though it is connected with the higher Sounds coming from the pure spiritual planes above, it is still coming from Kal Niranjan; and unless one goes beyond it (which, in the nature of things, cannot be done unless one is being guided by someone who has gone beyond it), instead of finding liberation, one finds oneself ultimately back in the cycle (although consciousness at this level is the highest possible in the three worlds). This is another replay of the "trick of Maya," one of the very basic deceptions on which the fallen world hinges: that yogis and many others believe that Om is Sat Purush and liberating by itself, whereas the opposite is true: Om is Niranjan, and ultimately binding if one does not go past.

SMRITIS, SHASTRAS AND PURANAS Hindu scriptures, all perpetuating the basic error referred to above.

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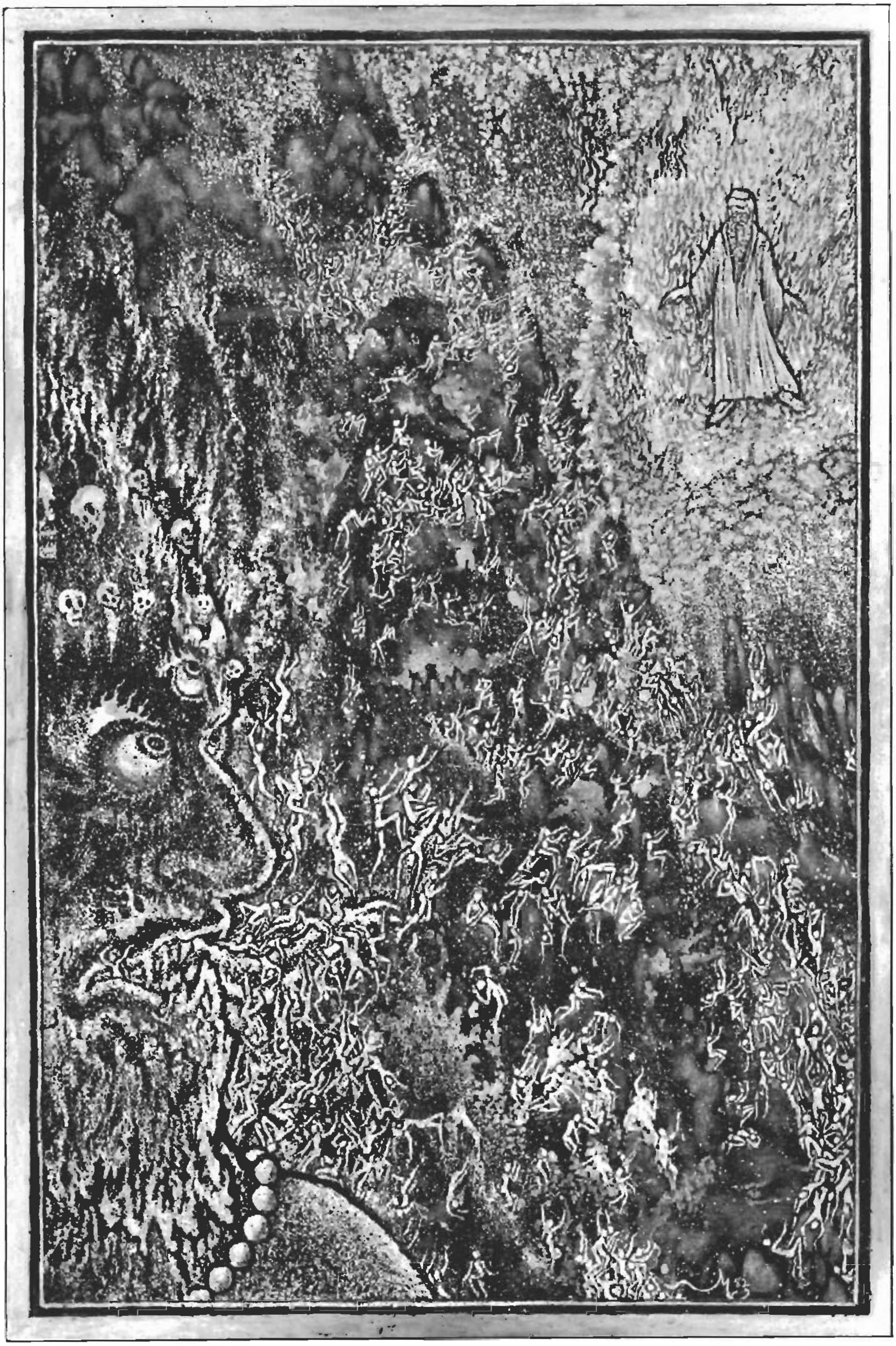

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Then Brahma made the sixty-eight places of pilgrimage, karma, sins and virtues.

The twelve signs of the Zodiac, twenty-seven planets, seven days, fifteen lunar days were then made.

Then the four yugas were created, and the minute, second and breathing time was estimated.

The month of Kartik and Magh were considered auspicious. Few can understand this play of Kal!

Importance was given to pilgrimages and holy places, and thus the jivas do not leave illusion and recognize their own Self.

All were trapped in good and bad deeds. In this way all the souls were entangled.

Jivas cannot be saved without the true Shabda, and without the Essential Shabda, jivas go into the mouth of Kal.

Being afraid, people earn merits, but by their fruit their needs are not met.

As long as the rope of Sat Purush is not caught, the jiva wanders in different bodies.

Kal deludes the souls in many ways, and so the jiva doesn't find the secret of Sat Purush.

The jivas are involved in greed for profit and because of their desires they are devoured by Kal.

Nobody knows the drama of Kal! Giving them hope, Kal makes the souls dance.

First listen to the tradition of Sat Yuga, in which Kal takes the souls and eats them up.

Daily he eats one lakh souls. Kal is a very mighty and cruel butcher.

There he has a heated rock, which remains hot day and night, where he puts the jivas.

Burning the jivas, he puts them to pain. Then he throws them into the cycle of eighty-four.

He makes them wander in different bodies, and in this way gives them trouble.

In many ways the jivas cried out that Kal was giving them too much pain.

THEN BRAHMA MADE The full flowering of the three lower worlds, characterized by Time, duality, and the religion of sacrificial ritual and law.

GIVING THEM HOPE If we think we are waking up, we won't try to wake up; religious rituals, etc., can be positively counter-productive and a pivotal point of the "drama of Kal."

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The jivas call out after getting pain on the heated rock; with Sat Purush's orders, Kabir relieves them

"O Master, please help! the pain given by Kal is unbearable!"

HYMN

When Sat Purush saw the souls in such a pitiful condition, He felt mercy on them.
Then I was called by the generous gracious Lord.
He explained to me many things, and ordered me to awaken the souls.
He told me to extinguish the fire of the souls: He said that whoever sees me will become cool.

I obeyed His orders and took His words on my head.
I started from there that moment, bowing my head to Sat Purush.
I came to where Yama was harassing the jivas; where Kal Niranjan was making the souls dance.
I stood there where the jivas were being burned.
Seeing me they called, "O Lord, please rescue us."
Then I called aloud the Sat Shabda, and connected the jivas with the Shabda of Sat Purush.

The jivas' prayer

Then all the jivas prayed, "Blessed are You, O Lord, who has put out our fire.
O Lord, please save us from Yama. Shower grace, All Conscious Lord."

Then I explained to the souls that if I were to use force, the Word of the Sat Purush could not be kept.
"When you go in the world and take up a body, love the Shabda.
Recognize the Naam and Simran of the Sat Purush and accept the Truth.
If, when you come in the body, you will be absorbed in Sat Shabda, only then will your soul go to Sat Lok."

Where there is attachment—there you go

"Whatever desire you remember in thought, word and deed—according to your attachment—you will dwell there.

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In the body whatever you desire will lead you to dwell there in the end.
In the world, after taking up the body, if you forget Sat Purush, Kal will devour you."

The jivas said, "Listen, Ancient One, when we go in the body we will forget this knowledge.
We will remember Yam Rai, and think that he is Sat Purush, as the Vedas and Puranas all say: Love the Formless.
Demons, men, munis, and thirty-three crores of gods are all tied with the rope of Niranjan.
According to his teachings we believed all this, but now we understand the snare of Yama."

Kabir said to the jivas:
O jivas, listen: This is the deception of the mind. Because of mind, the trap of Kal has become stronger.

HYMN

Using his skill, Kal has created many pleasures for the jivas.
Pilgrimages, fasting, *Japa, Yoga:* all are traps of Kal. No one knows the way to escape from them.
Kal himself takes up the body and he himself praises his own existence.
He made many qualities and deeds, and caught the jivas in his trap.
Kal is terrible, and the jivas are in his control.
Birth after birth they get punished by him, without recognizing the true Naam.

I WAS CALLED Kabir enters the narrative for the first time; from now on he will play an increasingly important role as the prototypical Master.

THE WORD OF SAT PURUSH The original gift of the lower creation to Kal. One of the attributes of the Holy is that it is vulnerable, in the short term, to the activities of the unholy. The lower creation was given to Kal as a trust: the trust was betrayed, but, because of the nature of God, it could not be rescinded; it could only be adjusted to. Ultimately the souls who appear to be caught in the middle will not be the losers; they too will benefit from the Father's love. Just as He loves Kal and will not betray His word to him, so does He love us and won't betray His word to us: as Blake puts it, "Eternity is ever in love with the products of Time."

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Kabir said to Dharam Das:

After awakening the souls and giving some happiness, I went to Sat Purush.

Making them happy, I told the jivas to understand this knowledge:

"When you take up the body and come into the world, then I will tell you the secret of Shabda.

When you catch the rope of Sat Naam, then I will make you free from Yama."

After teaching the jivas I went to Sat Purush and explained the sufferings of the jivas.

The gracious Sat Purush, Who is the generous Lord, Who is without desires, and at Whose feet lies our safety,

Told me in many ways to bring the souls back after making them remember the Shabda.

Dharam Das then requested:

O Gyani, explain to me, and don't hide from me, the Shabda which was told by the Sat Purush.

Tell me, O Lord, which Shabda saves the souls?

The Satguru said:

I am telling you now whatever Sat Purush ordered:

In many ways he explained to me and told me to bring the souls back, making them remember the Shabda.

The Lord gave me That Which is Latent—Understand this: the bodiless Naam is the emancipation giver.

He gave me the Authority and the sign to connect the souls with Him.

Without the tongue that Sound is made; but only with the help of a perfect Master can one get it.

Five Nectars are the root of liberation—by which the going into physical wombs comes to an end.

The soul who gets the Naam in this way, He told me to liberate one more generation (than the present one) of the souls who get that Naam.

Such souls will go to Sat Lok by the rope of Naam and even Dharam Rai will be afraid to see them.

Sat Purush told me, "When you make these souls your disciples, make them free from Yama;

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As I have given you this knowledge, in the same way you give it to your disciples."

The greatness of the Guru

One should always keep the Shabda of the Gurumukh in his heart. Day and night he should drink the nectar of Naam.

As the woman has love for her husband, in the same way the disciple should love the form of the Guru.

Moment after moment he should gaze at the beauty of the Gurumukh.

The disciple should be as the moon bird and the Master as the peace-giving moon.

As the loyal wife is faithful and not even in dreams does she think of another man;

And in that way she glorifies both families—hers and her husband's; in the same way the disciple should follow Sant Mat.

As the loyal wife remembers her husband, in the same way the disciple should obey the orders of the Master.

There is no one superior to the Guru: Dharam Das, understand this!

There is no one greater than the Guru. Leaving illusion, worship the Satguru.

Even those who serve the pilgrimages, temples and gods with all their heart, sacrificing their head,

Do not speak beneficial words. The whole world is forgotten in illusion.

HYMN

O Dharam Das, Gurubhakti is unchangeable and great. There is nothing as good as Gurubhakti.

Compared to it, *japas, yogas, tapas,* fasting, donating and ritual worship are like straw.

Only the saint on whom Satguru is gracious will accept this in his heart.

FIVE NECTARS *Panch amrit,* esoteric reference to the five levels of the Sound Current; it defines "the bodiless Naam," "That Which is latent," which is the true emancipation-giver.

ONE MORE GENERATION A very compressed thought. Sat Purush is guaranteeing that for each person liberated by Kabir there will be one more person of the following generation liberated—thus insuring the continuity of the Path.

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O saint, you will see the radiance of the Lamp of Master's Knowledge:
If Satguru showers grace, one can have liberation and security.

The story of Sukhdev Ji

Sukhdev was an arrogant yogishwar, nobody else was like him.
He went to Vishnu Lok by the power of his austerities, but without the Master he could not remain there.
Vishnu asked him, "How did you come here, O Rishi? Without the Master the glory of austerities is not counted.
I don't like the person with no Guru: such a person comes in the body again and again and suffers.
Go back and take up a wise and perfect Master. Only then will you get this place."
Hearing this Sukhdev Muni returned; without a Master he could not stay there.
He took the bodiless Janak as his Master, and became as happy as the rainbird when it rains.
Narad was the son of Brahma and was a scholar, everyone knows his story:
Many other gods, rishis, munivars—those who went into the refuge of a Master—crossed the Ocean of Life.
If one gets a perfect Master, He shows him the Real Path and He makes him see the truth and untruth.
Only He is the perfect Guru Who shows the Truth. Other gurus are of no use.
He gives the message of Sat Purush and removes the sufferings of birth after birth.
One Who does not give the hope of sin and virtue; Who resides in the shade of the indestructible tree;
One who has the quality of *Bhringi*—listen, Dharam Das—He is the True Master!

HYMN

He who shows the Void Home—accept Him as the True Guru.
Take His words as true Who goes to the Fourth after giving up the three.
This body is controlled by five and three. The bodiless Shabda is different from this.

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He is seen bodiless in the body—I tell you, this is the essence of the Master's teaching.

COUPLET

By meditation one who absorbs himself in the bodiless—which is the only purpose of taking up the body—
Never comes and never goes—he becomes bodiless in the body.
If one takes such a Guru, he never has to take up the body in this world again:
He on whom Satguru is gracious, never comes and never goes.

YOGISHWAR Yogi who has reached the second or causal plane.

SUKHDEV JI Famous story in the Hindu tradition; only a little of it is told here.

HOPE OF SIN AND VIRTUE Our salvation is not dependent on how good we are when judged by the Law, but on the grace of God.

HE IS SEEN BODILESS IN THE BODY A reference to the *Gurudev* or Radiant Form of the Master, seen by the disciple within himself.

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III. The Coming of Kabir

1. Before the Incarnations

Dharam Das said:

O Lord, You have satisfied me, the very fortunate one to whom You have given Your darshan:

I cannot describe your greatness; I was an unconscious one whom You have awakened.

I like Your words—full of nectar. Hearing them, attachment and ego run away.

Now please tell me the story: How did You come into this world the first time?

BY THE ORDERS OF SAT PURUSH KABIR SAHIB COMES TO AWAKEN THE SOULS; ON THE WAY HE MEETS NIRANJAN

O Dharam Das, now that you have asked me I will tell you the story of each age.

When Sat Purush ordered me I stepped onto the earth for the jivas.

After saluting Him I started walking and came to the court of Dharam Rai.

It was the first time that I came for the souls and on my head I had the glory of Sat Purush.

By the order of Sat Purush I came to the souls, and in that age my name was Achint.

When I was coming I met the unjust Dharam Rai, who fought with me.

I STEPPED ONTO THE EARTH That is, into the lower worlds. Kabir is not incarnated physically yet. The actual meeting with Kal takes place at the very top of the causal plane, as Kal does not exist in a personal form below that.

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Seeing me, he drew near. With anger and excitement he asked me,
"Yogjit, why did you come here? Tell me. Did you come to kill me? Tell me the words of Sat Purush!"

Then I told him, "Listen, Dharam Rai, I am going to the world for the souls."
Again I told him, "Listen, unjust one, you are very clever and have deceived the souls.
You have made the souls forget, and have continuously harassed them.
You have hidden the secret of Sat Purush and have manifested your own glory to the souls.
You burn the souls on the red hot rock, and after burning them you eat them.
You have given so much pain to the souls!—that is why Sat Purush has ordered me:
Awakening the souls, I will take them back to Sat Lok and will save them from the sufferings of Kal.
So I am going into the world and will send the souls to Sat Lok after giving them the passport."
Hearing this, Kal became horrible and tried to frighten me.

Dharam Rai said:
"I served Him for seventy yugas, so Sat Purush gave me this kingdom and this greatness.
And when I did His service for sixty-four yugas, Sat Purush gave me the eight divisions of creation.
You beat me and threw me out! So, Yogjit, now I will not leave you!"

Then I said, "Listen, Dharam Rai, I am not afraid of you.
I have Sat Purush's light and strength in me. O Kal, I am not afraid of you!"
Then I did the Simran of Sat Purush's Light and attacked the Negative Power with the weapon of Shabda.
Right then I looked at him. His forehead had become black.
To me the condition of Kal was that of a bird when she loses her wings.
He became angry, but when he couldn't do anything, he came and fell at my feet.

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HYMN

Niranjan said, "Listen, Gyani, I am pleading with you:
You are my brother and still I opposed you—that is a mistake which I have made.
I recognize you as equal to Sat Purush, and I don't have any other feeling for you:
You are the great All-Conscious Lord. Now stretch over me the umbrella of forgiveness!"

COUPLET

As Sat Purush gave me the Kingdom, You also should give me a gift:
You are the oldest of sixteen sons and are equal to Sat Purush."

Gyani said, "Listen, Rai Niranjan, you are a black spot in the family.
I am going to bring the souls back. I will make them firm in Sat Shabda and Sat Naam.
I have come with the orders of Sat Purush to liberate the souls from the Ocean of Life.
This time, through the Sound of Sat Purush, I will expel you in a moment!"

Dharam Rai made this request: "I am your servant—don't understand me as somebody else's.
O Gyani, this is my one request: Don't do anything to make me lose.
As Sat Purush has given me the Kingdom, if you also give me something my purpose can be served.
Now I will obey your words, O Gyani; you can take the souls from me.
But brother, I will tell you one thing; please accept it as true:
The jivas will not obey You. They will come to me, and find Your words useless.
The snare in which they are entangled is very strong.

OLDEST OF SIXTEEN SONS Flattery. Kurma is the oldest. But Kabir, as his name *Gyani* indicates, is an incarnation of the second son, Gyan, so perhaps it is not so misleading to refer to him this way.

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I have created the Vedas, Shastras, Simritis and many kinds of attributes, and the daughter of Sat Purush is the head of the three gods.
All three of them have created many traps, and from their mouths they give out my knowledge.
They make the souls worship temples, gods and stones, and keep their minds involved in pilgrimages, fasting, *japas* and *tapas*.
All the world performs the worship of God through sacrifices: I have tied the souls in this principle.
I have made austerities, sacrifices, daily rituals, rules of conduct, and many other traps:
So Gyani, if you go in the world, the souls will not obey you."

Gyani said, "Listen, unjust one, I will cut down all the traps and release the souls.
By means of the Sat Shabda, I will destroy all the traps you have created.
The soul who catches my Shabda will become free of all your traps.
When the soul recognizes my Shabda he will give up the illusion created by you, and will rise above your creation.
Making the souls understand the Sat Naam and liberating them, I will take them back to Sat Lok.

HYMN

I will make the souls firm in the Shabda of the Gracious Forgiver, Sat Purush.
Such souls will be *Sahaj:* pure and content. They will do the devotion of the soul,
And they will be the abode of pure qualities. By doing the Simran of Sat Purush they will sing the praise of the Immovable Naam.
I will send the souls to Sat Lok, keeping my foot on your head.

COUPLET

Spreading the Nectar of Naam I will awaken the souls.
O Dharam Rai, listen carefully. I will humble your arrogance.
By doing the practice of devotion, they will get the passport and I will connect them with the Naam of Sat Purush.
The Negative Power can't come near such a soul, and he will bow down to them when he sees their union with Sat Purush.

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Hearing this Kal was afraid, and folding his hands he made this request:
"O Lord, You are the gracious giver; shower grace on me, my brother.
Sat Purush has cursed me so that I will devour one lakh jivas daily.
If all the souls go to Sat Lok, then how will my hunger be satisfied?
Again, Sat Purush showered grace on me and He gave me the Kingdom of this world.
You should also shower grace on me. Whatever I ask for, grant me that boon.
Sat Yuga, Treta Yuga and Dwapar—in all these three Yugas, just a few souls should go back.
When the Fourth Age—the Kali Yuga—comes, then many souls may come to you.
Make this promise to me, and then You can go into the world."

Gyani said:
"O Kal, you have created deception, you have kept the jivas in suffering.
I understand your request; O arrogant Kal, you have deceived me;
I accept the request which you have made of me. When the Fourth Age, the Kali Yuga comes, I will send my incarnation.

HYMN

First the eight souls of the same essence of Sukrit will come into the world.

DAUGHTER OF SAT PURUSH Adhya or Maya. If the essence of Illusion herself is the daughter of Sat Purush, how strong a force it is.

PASSPORT This word, used frequently from here on, is a literal translation. The initiation into Naam grants the initiate freedom of movement in the inner worlds.

YOU HAVE DECEIVED ME The Masters cannot refuse a request made to them in humility and truth, and this is what Kal has done. He has seemingly been able to take advantage of the vulnerability of goodness for his own gain, and in this sense he has deceived Kabir. But nothing is ultimately lost; Kal may think he has accomplished something, but all he has gained is Time—which from the point of view of Eternity doesn't amount to much.

EIGHT SOULS This refers to Dharam Das and his family and is explained later in the poem. So are the "forty-two incarnations," the line of Masters founded by Kabir in the Kali Yuga.

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After that the new soul will go in the home of Dharam Das.
For the sake of the souls, forty-two incarnations of Sat Purush will come into the world:
Establishing and teaching the Path in the Kali Yuga, They will send the souls back to Sat Lok.

COUPLET

I will always be with the souls to whom They will give the passport into the Sat Shabda,
And such souls will never go to Yama!"

Dharam Rai said:
"O Lord, You can establish the Path. Liberating the souls, You can take them back to Sat Lok.
I will bow down to the soul on whom I see Your sign.
I have accepted the orders of Sat Purush and now I request this of you, O Gyani:

Kal tells Kabir Sahib about his twelve paths

You will establish one path and will send the souls back to Sat Lok.
I will create twelve paths and in Your name I will teach people.
I will send twelve Yamas in the world who will spread the path in Your name.
Mritu Andha, my messenger, will be incarnated in the house of Sukrit.
First my messenger will be born and then Your incarnation.
In this way I will delude the souls in the name of Sat Purush.
Souls who come on these twelve paths will come into my mouth.
I am making only this request of you. Showering grace and forgiving me, please grant it.

Kal asks Kabir Sahib for the boon of establishing Jagannath

When the first part of the Iron Age comes I will take up the body of a Sadhu.
Then I will go to King Indradaman, bearing the name of Jagannath.
The King will make my temple which will be repeatedly destroyed by the water of the ocean.
My son Vishnu, on whom the seven oceans will take revenge, will come there.

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So the temple won't survive—the waves of the ocean will drown it.
O Gyani, do this: first go to the shore of the ocean.
Seeing you, the ocean will not cover You and will recede.
In this way I will be established and then You can send Your incarnation.
Then You can maintain the Path in the Ocean of Life and can save the souls with the Naam of Sat Purush.
Any soul who will come to the shore without the sign of union will not find the way out."

HYMN

Gyani said:
"O Dharam Rai, I understand very well what you are asking me.
Maintaining the twelve paths is giving poison in place of nectar.
Now I will finish you and show you my art:
Cutting the bonds of Yama, I will make the souls free and send them to the Plane of Immortality."

COUPLET

I thought: the Word of Sat Purush cannot go astray;
Those who will be firm in Sat Shabda—I will make them reach Home.
"O unjust one, I give you permission to establish twelve paths:
First your messenger will be born and then My Incarnation will take birth.
I will go to the shore of the ocean and I will see that the Jagannath is established.
After that I will maintain my Path and send the souls back to Sat Lok."

ONLY THIS REQUEST This request, and Kabir's response, are important. *Jagannath* means "the temple of the world," and the request which is fulfilled later, is symbolic: Kal needs help in maintaining the lower creation, which is in danger of succumbing to internal stress. Kabir agrees, even though the manifestation of the "twelve paths" is now a part of Kal's world (these "paths" are described in detail later) because the falling apart of the lower creation would involve the souls in even *more* suffering, and because it would deprive Him of the arena in which to work. He also notes, again, that all that will be lost is Time.

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Dharam Rai tries to deceive Kabir Sahib and get the Secret Knowledge

Dharam Rai said:
"O Gyani, tell me the sign of union so that I may recognize the souls who bear it.
I will not come near those who will show me that sign.
So give me the sign of Naam, O Lord. Shower this grace on me."

Gyani said:
"If I tell you this sign, you will become the means of suffering for the souls.
I have understood your deception, Kal: you can't play this trick.
Dharam Rai, I am telling you clearly: I have kept the glory of Naam hidden within me!
Go away; leave those who take my Naam.
If you try to stop such souls, O Kal, you won't survive!"

Dharam Rai said, "Go to the world and bring the souls back with the support of Naam.
I won't come near the souls who sing Your praise.
Putting their foot on my head, those who take refuge in You will cross the Ocean of Life.
I was obstinate toward You. Understanding You as my father, I behaved like a child:
Even if a child makes ten million mistakes, still the father does not take even one mistake to his heart.
If the father turns out the son, then who will protect me?"
Dharam Rai got up and bowed, and Gyani came to this world.

Kabir said to Dharam Das:
When I saw that Dharam Rai was afraid I left that place.
Kabir says: O wise Dharam Das, then I came to this world.

Kabir meets Brahma

I met the Wise One. I told him about the Shabda.
He listened with attention and asked many questions about recognizing Sat Purush.
Then Niranjan thought, "My eldest son Brahma is leaving me!"
Niranjan resides in the mind within, so he changed Brahma's intellect.

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Brahma said:
"God is formless without any qualities and cannot be restricted. He is in the form of light and lives in the void.
The Vedas describe him as the Sat Purush and I accept the Vedas."

Kabir reaches Vishnu

When I saw Brahma firmly believing in Kal, then from there I came to Vishnu.
I told the teachings of Sat Purush to Vishnu but, being controlled by Kal, he couldn't receive my message.

Vishnu said, "Who is like me? I have four substances with me:
Kama, Moksha, Dharma, Artha; I can give these to anyone I like!"

Gyani said:
"O Vishnu, listen! Where do you have the Moksha with you?
Moksha is beyond the Akshar.
When you yourself are not stable, how can you make others stable?
Why are you lying and singing your own praise?"

Kabir said to Dharam Das:

Hearing my fearless speech, Vishnu was embarrassed, and in his heart he became afraid for his own self.
Then I went to the world of snakes and I told Shesh Nag this:
"Nobody knows the secret of Sat Purush; everyone has taken refuge in Kal."
Then Shesh Nag said, "O Brother, recognize the saviour. He is the only one who will save you from Yama.
Whom Brahma, Vishnu and Rudra remember, even the Vedas sing his praise.
That Purush is my protector. And only he will protect you as well."
I told him, "There is another Protector. If you believe in me, I can make you meet Him."

KAMA, MOKSHA, DHARMA, ARTHA The four great boons of the Hindu tradition, one or the other of which is supposed to be every man's goal. *Kama* means sensual desire and pleasure; *Artha,* wealth and power; *Dharma,* religion or law; *Moksha,* ultimate spiritual liberation. Vishnu does have jurisdiction over the first three, as Kabir points out, but has nothing whatever to do with *Moksha.*

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But because of his poison, Shesh Nag had a sharp nature. He didn't take my words to his heart.

Listen, O lucky wise Dharam Das: Then I came into the world.

When I came to the mortal world I didn't see any jiva of Sat Purush.

As all were wearing the garments of Yama, to whom could I have given the teachings?

They were believing in him who was ruinous, and no one accepted the words of the Protector.

He whom they were remembering was eating them up! Then I remembered the Shabda.

Being controlled by attachment, the jivas did not recognize me. In my heart this thought came:

HYMN

Finishing the illusion of Kal I should show the real Kal to people.

Saving the souls from Yama I should send them to the Plane of Immortality.

For this reason I am wandering in this world, but no one recognizes me.

All the jivas have fallen in the control of Kal and, leaving the nectar, are taking the poison.

COUPLET

Then I thought, This is not the order of Sat Purush. His orders are Bring back only him who recognizes and holds the Shabda with determination.

O Dharam Das, what happened afterwards? To you I am describing all that.

Brahma, Vishnu, Shambu, Sanak, all of them went in the Void Samadhi. Then they said to Niranjan,

"O Creator, which Name should we repeat and on which Name should we meditate?"

Everybody is contemplating in the void plane in the same way that the oyster shell contemplates on the raindrop.

Then Niranjan thought of this solution, and from the Void Cave he spoke in this way:

Many times the *Ra ra* was uttered, and *ma* from the word "maya:"

Both words were united, and the name *Rama* was given to them as they had desired:

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All the world was thus involved in the name of Rama, and nobody understood the trap of Kal.
In this way the Name of Rama was created, Dharam Das: Understand this.

Dharam Das said:
O Perfect Satguru, by Your sun of knowledge my darkness has gone away.
Maya and attachment are dense darkness, from which the jivas cannot come out.
Since You have manifested Knowledge to me, recognizing the Shabda, my attachment has gone.
I am a fortunate one to have You. You have awakened me, the low one.
Tell me further: Whom did You liberate in Sat Yuga?

2. In the Sat Yuga: The Incarnation as Sat Sukrit

The Satguru said:
O Dharam Das, listen about the Sat Yuga. I will tell you about the souls to whom I gave Naam.

RAMA *Ra* means "beyond"; the mantra of *Rama* is supposed to take its votary beyond Maya. But it cannot because it did not originate beyond Maya. The word *rama* comes from a word meaning "vibration" in Sanskrit, and is applied to the Sound Current. Worship of *Ram Naam* antedates the worship of the avatar Rama, who was an incarnation of Vishnu in the second or Silver Age.

SAT YUGA The Age of Truth, or Golden Age, the first and longest in the *mahayuga* or Day of Brahma – the cycle of four *yugas.* According to Hindu tradition Sat Yuga was 1,728,000 years in length, and the people lived an average lifetime of 100,000 years. The quality of life under these conditions is incomprehensible, but this view of the universe can best be understood as a wound-up watch operating at maximum efficiency when first wound and then gradually deteriorating – winding down. The universe as a whole is not evolving, it is involving; there is no question of "things getting better." What does evolve, in a sort of grand counterpoint to the universe, is the individual spirit – at least when it is on the upward swing of the wheel of eighty-four. Here the people of the Sat Yuga were at a distinct disadvantage, even though they were able to "go up" with ease: life was so good and so secure that very few understood

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In Sat Yuga my name was Sat Sukrit and by the orders of Sat Purush I awakened the souls.

THE STORY OF KING DHONDHAL

I went to King Dhondhal and made him hear the true Shabda.
He accepted my Sat Shabda, so I made him see immediately.

HYMN

King Dhondhal, a saintly gentleman, caught my Shabda with determination.
He took the peace-giving Parshad and the water, after touching it to my feet.
He was overwhelmed with Love—giving up illusion, he shone.
He recognized the Essential Shabda and contemplated on the feet of the Master.

THE STORY OF KHEMSARI

After awakening Dhondhal in Shabda, I appeared in the city of Mathura.
There Khemsari came running, with many women, old people and children.
Khemsari said, "O Ancient Man, from where have you come?"
I told him the teachings of Shabda, about Sat Purush and about the form of Yama.
Hearing that—when he understood the deception of Yama—love manifested within Khemsari.

Making Khemsari have the darshan of Sat Lok

But he had one doubt: only after seeing Sat Lok would he believe.
So keeping his body here, I took his soul within a moment to Sat Lok.
After showing him Sat Lok, I brought his soul back. After returning to his body, he repented:
"O Lord, take me to that plane. Here there is too much of Kal's miseries."
So I told him, "Listen to my words. Obey whatever I say:

Sat Lok is achieved only after Tika is filled

Brother, until the *tika* is filled up, keep your attention attached to Naam.

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You've seen my Lok, so give that teaching to the souls.

Fruit of teaching the souls

Even if one soul comes in His refuge, such a soul is appreciated by Sat Purush.
If a cow, about to be eaten by a lion, is saved by some brave man, that man is praised a lot.
The lion is afraid of the brave man. In the same way the jiva is the food of Kal, and
If one makes even one soul determined in *bhakti* he gets the fruit of saving ten million cows."

Khemsari fell at my feet and said, "O Lord, save me!
Shower grace on me and enlighten me so that I may not fall in the trap of Kal again."

Sat Sukrit said:
"Listen, O Khemsari. This is the country of Yama; without Naam the fear cannot be removed.
By catching the rope of Sat Purush the soul breaks the straw traps of Yama.
One who gets the gift of Sat Purush's Naam does not come back in the ocean of life."

Khemsari said, "Give me the passport; freeing me from Yama, make me Your own.
And to the other souls in my house, O Lord, give them also the gift of Naam.

---

the nature of the trap they were in. That is why Kabir's "concession" of the first three yugas to Kal is essentially meaningless: it is only in the Kali Yuga that the nature of existence becomes obvious enough for people to recognize the trap as a trap. Only in the Kali Yuga have significant numbers of people followed the Masters; only in the Kali Yuga do people understand that they are asleep and so make efforts to awake; only in the Kali Yuga is suffering the norm and substratum of life on the physical plane.

DECEPTION OF YAMA Death; *Yama* is Kal's name as Death God. Death of course is very far away for most people in the Sat Yuga.

TIKA The reservoir behind the eyes; it has to be filled with the attention before the soul can go up.

BHAKTI The loving devotion of God or the Satguru.

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Please put Your feet in my house and explain the message of liberation to the souls."

Kabir said to Dharam Das:
Then in his house the Meeting of Love took place. The feet which were full of nectar and liberation-giving, stepped in that house.
Khemsari spoke to everyone explaining, "Brothers, all of you make your life successful."

Khemsari said to the family:
"Brothers, those who want liberation of the soul, accept the Satguru Shabda.
He is the only one Who can save you from Yama; believe me, this is true."

Kabir said to Dharam Das:
All the souls believed in him firmly, so they all came with Khemsari.
They came to my feet and said, "O Lord, liberate us so that Yama won't harass us and we may chase away the pain of birth after birth."

When I saw the men and women so helpless, I said this to them:
"No one can stop those who will accept my Shabda.
The suffering created by Kal will be finished for the soul who believes in my teachings.
Yam Raj will not go near one who gets the passport of Sat Purush's Naam."

Sat Sukrit said to Khemsari:
"Bring what is needed to perform the *arti*, so that I may finish your soul's pain, which was created by Kal."

Khemsari said, "O Lord, explain to me what is needed for the *arti* to be performed."

HYMN

"Listen, Khemsari, to the meaning of *arti* which I will explain to you.
Bring sweets, betel leaf, camphor, banana, eight kinds of dried fruits,

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Five vessels, a piece of white cloth, clean leaves of a banana tree,
A coconut, and a white flower—and make a white *chauka* of sandalwood.

COUPLET

O Khemsari, bring all these things and perform the *arti.*
Marking the boundary with betelnut, perform the chauka by means of the Shabda.
And bring other good pure things· the beautiful white ghee of the cow."

Kabir said to Dharam Das:
Hearing my words Khemsari obeyed them; immediately he brought everything.
He set up the white canopy and was determined to know how to perform the *arti.*
With the wish of Sat Purush, Five Sacred Words were created.
Devotion, meditation, and Knowledge given by the Master were also there.
I sat on the chauka, and in the meditation the Indestructible Sound Current was manifested.

ARTI This word is used in Hinduism to mean a ritual centering around the presentation of light; here the word is used more specifically to describe a ceremony accompanying initiation which is an acted-out parable, every detail of which is symbolic of one or another aspect of the inner path. A complete explanation of the inner significance of this ceremony was given by Tulsi Sahib (1763-1843), a Master in the line of descent from Kabir, and may be consulted by the interested reader in *Param Sant Tulsi Sahib* (trans. S.D. Maheshwari, Agra, n.d.); in a pre-literate age, ceremonies of this type, in which every detail has a specific meaning which could be committed to memory and passed on to others, served as convenient ways to codify the teachings. The outer performance of the ritual has long since been abandoned by the Masters, if indeed it ever was performed in the literal sense; the inner Reality remains however, and is still conveyed in the initiation as described here.

FIVE SACRED WORDS The mantra of the Basic Names of God, referring to the manifestation of the Naam or Sound Current on each of the five inner planes, and taught by the Masters as the means for *Simran* or remembrance, was instituted at this time–the first initiation into Sant Mat ever performed. Not that the words themselves were necessarily the same as they are given today; they have varied from language to language and today exist differently in Sanskrit and Arabic. But the symbolic relationship of the words to the Naam or Word is the same.

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In the meditation the Indestructible Sound of the Shabda came into manifestation—No one can stop It in this world!
At the appropriate time the chauka was performed and the Radiance of the Indestructible Light was manifested.
When the chauka was performed by means of the Shabda and the coconut was broken, Kal ran away.
When the coconut was struck on the rock, the head of Kal was split open and all the pains went away.
When the coconut broke, a fragrance came out which gave the message of Sat Purush.
I told them the Five Words and at that time they got the Naam of Sat Purush.
Brother, for a moment Sat Purush came and sat there. All the people got up and performed the *arti*.
Again the *arti* was performed in the house, a straw was broken, and all the people drank water.
First Khemsari drank the water and after him the other jivas drank that with respect.
I explained to them about *Dhyan*. By contemplating on the Naam, their souls would be saved.
I explained to them the ways of living and told them that by doing the Simran of Naam their souls will go back Home.

HYMN

After giving the knowledge of the Satguru to twelve souls I went to the Ocean of Peace;
I touched the Lotus Feet of Sat Purush, Who, smiling, made me sit in His lap.
In many ways the Owner of the Souls asked me about my well-being and happiness.
Brother, I was happy looking at the glory of that place, which was very beautiful.

COUPLET

O Dharam Das, the glory of the Light of the Soul cannot be described.
In Sat Lok the light of one soul is equal to the light of sixteen suns.

For a few days I resided there, then I came to see my disciples.
Day and night in this world I remained secretly, and no soul recognized me.

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The souls whom I initiated I sent to Sat Lok.
In Sat Lok they were living happily in the Eternal Spring of Sat Purush.
Only he sees this who reaches that place. He who has created this universe is saying this to awaken the souls.

3. In the Treta Yuga: The Incarnation as Maninder

Sat Yuga passed away and Treta Yuga came into being.
Bearing the name Maninder, I taught the souls.
When I came to teach them, Dharam Rai was afraid in his heart:
He thought: "Taking the souls back to the Court of Sat Purush, He will ruin my ocean of the world.
I have tried to solve this by playing tricks; but being afraid of Gyani, I can't stand before Him.
Gyani has the glory of Sat Purush with Him. That is why my traps do not affect Him at all."
So Kal got nothing. By the glory of Naam, the souls went back to their Home.

HYMN

O Dharam Das, by the glory of Sat Naam souls go back to their Home.

HEAD OF KAL Not the macrocosmic Kal, but the microcosmic: the mind in each individual. "Kal ran away" and "for a moment Sat Purush came and sat there" both refer to the individual rising above mind (Kal) and seeing his soul or essence (Sat Purush) for a short while. The Sound and Light give an indication of the ways in which Sat Purush manifested in that "moment." Initiations performed in our time by the spiritual descendants of Kabir could be described in precisely these terms, although it was no doubt easier in the Sat Yuga.

DHYAN Contemplation; one of the three practices taught at initiation.

SIMRAN OF NAAM Remembrance of the Word, done by repeating the Five Sacred Words referred to above. Another of the three practices taught at initiation.

REMAINED SECRETLY His mission in Sat Yuga is a hidden one, due to his promise to Kal.

TRETA YUGA The Second or Silver Age; according to Hindu tradition, its duration was 1,296,000 years and people lived up to ten thousand years. Vishnu incarnated during this age as Lord Rama, and the traditional events of the Ramayana took place at this time.

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When the elephant looks at the lion, he becomes terrified and his heart begins to throb.
The glory of the Naam of Sat Purush is the lion, and Kal is the elephant:
The souls catching Naam reach Sat Lok—accept my words as true.

COUPLET

Be absorbed in the Shabda of the Satguru and act according to the Master's orders:
Keep the attention in Naam giving up all doership, illusions and dictates of the mind.

When Treta Yuga began I came into this mortal world.
I asked many souls, "Who will save you from Yama?"
Being controlled by illusion, the innocent souls said, "Our Creator is the ancient Purush.
Vishnu is our protector forever, and he is the one who will save us from Yama."
Some looked hopefully to Mahesh; some sang of Chandi Devi;
Giving up their husband, they are fascinated by Kal:
They are put again and again in the house of Karmas, and being ensnared by Kal's traps, they are being killed by him.
I thought: If I could get orders from Sat Purush, I could finish Kal and take all the souls back—
But if I use force I would break my promise—so, teaching the souls, I will gradually take them back.
The souls are serving him who is their devourer—unknowingly they are going into his mouth.

STORY OF VICHITRA BHAT IN LANKA

After going in all four directions I came to Lanka where I met Vichitra Bhat, who had faith in me.
He asked me the message of liberation and I taught him the Knowledge.
Hearing it, Vichitra's illusion went away. Becoming very humble he fell at my feet and said,
"O Swami, take me in your refuge. You are Sat Purush's abode of happiness.
Today satisfy me and protect my soul."
I told him about performing the *arti* as I had told Khemsari.

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Lovingly he brought what was needed—the *arti* was performed and the Sound of Shabda resounded.
Breaking the straw, I gave the gift to him; in his home, no one else understood me.
I gave him Simran and Dhyan. I didn't hide the Perfect Rope from him.

HYMN

The wife of Vichitra went to the palace and told the queen,
"There is one beautiful yogi who is a great sage.
I can't describe His greatness. He is white and endlessly full of the highest qualities.
I have never seen anyone like Him.
My husband has taken refuge in Him and has made his birth fruitful."

THE STORY OF MANDODARI

COUPLET

Hearing that, Queen Mandodari became restless to have darshan.
Bringing her attendant with her, she came with gold and diamonds.
She bowed her head to His Feet—then Maninder gave her the blessings.

Mandodari said, "This is an auspicious day for me. Folding my hands, I am begging from You.
I have never seen a hermit like You. Your body is pure and your clothes are also pure.
In whatever way my work can be done, tell me. Forgetting about my caste and family,
O Omnipotent One, make me as a woman whose husband is alive. Support me with Your hand and save me from drowning in the world.
Now You are very dear to me. You are gracious and my illusions have run away."

Maninder said to Mandodari:
"Listen, dear wife of Ravana, by the glory of Naam the chains of Yama are cut.

LANKA An island just south of India, it is once again known by this ancient name after centuries of being called Ceylon.

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You see with the sight of your knowledge; I am explaining to you about the true and the false.
Sat Purush is immeasurable and immortal, and He is the Unique One in the three worlds.
One who remembers that Lord becomes free from coming and going."

Hearing my words, her illusion disappeared; and accepting my words, love manifested in her mind:
"O Lord, take me in Your refuge and finish my births and deaths."
I gave her the initiation, connected her with the Rope of Sat Purush, and gave her His signs.
She was very pleased to get the Rope that led to her home—as pleased as the pauper who gains much wealth.
The queen bowed to my feet, and I went into the palace.

The story of the wife of Vichitra

Vichitra explained to his wife and told her to take Refuge and liberate herself.
Vichitra's wife accepted his advice, and taking Initiation, became free from illusion.

Maninder goes to the palace of Ravana

Then I went to Ravana's palace and spoke to the gatekeeper.
I said to him, "Bring the King to me."

The gatekeeper politely answered, "King Ravana is very powerful.
Because of the power of Shiva, he fears no one, and doesn't believe in anyone's words.
He is arrogant and his anger is limitless. If I go and tell him this, he will kill me in a moment."

Maninder said to the gatekeeper:
"Obey my words and go this time, and you will escape unscathed.
Believe my words are true! Go bring Ravana immediately."

Immediately the gatekeeper went. Folding his hands he stood be-

KING RAVANA The famous villain of the Ramayana, he is traditionally pictured both as a Vedic scholar or *pundit* and as a monster.

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fore the King and said, "One Siddha has come to me and told me to call the King."

Ravana's anger at the gatekeeper

Hearing that the King became angry and said, "O Gatekeeper, you are a foolish man.
Who has taken your common sense so that you have come to call me?
Not even the sons of Shiva can have my darshan, and you say that a beggar is calling me?—
Gatekeeper, listen to me: Describe the form of the Siddha.
Describe what clothes he is wearing. Tell me so that I will feel I have seen him with my own eyes."

The gatekeeper said:
"O Ravana, his form is white. He has a white necklace, and his *tilak* is beautiful.
His beauty is as the moon! His clothes are white and everything he has is white."

Mondodari, the Queen, said, "O King Ravana, such is the beauty of Sat Purush.
If you go soon and get connected to Him, your kingdom can become firm.
O King, give up your name and fame. Touch his feet and bow down to him."

Kabir said to Dharam Das:
Hearing that, Ravana became angry—he sounded like ghee that had been put in the fire.
He got up with a sword in his hand and said, "I'll go and cut off his head immediately!
I will kill him! His head will fall off! We'll see what that beggar can do to me!"
King Ravana came to Maninder and seventy times he attacked him with the sword he had brought.
Maninder held a piece of straw as a shield, and mighty Ravana was striking against that.

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HYMN

Because the King was very proud, Maninder used the straw for a shield. He did this so that Ravana might feel shame.

Mandodari said, "Listen, O King, give up the ego and be humble.
Bow down to Sat Purush and hold His Feet so that your kingdom may remain forever."

Ravana said:

COUPLET

"I will serve Shiva who has given me this firm Kingdom.
I will touch only his feet and bow down to him alone."

Hearing these words Maninder said, "O Ravana, you are very proud.
You haven't realized my secret, but I will give you one sign:
Ramchandra will come and kill you, and not even dogs will eat your flesh!"

Kabir said to Dharam Das:
I insulted Ravana and then I started for Avadh Nagar.

THE STORY OF MADHUKAR

HYMN

After insulting Ravana I came to Avadh Nagar.
On the way I met Madhukar the Brahmin, who had my darshan.
He met me by touching my feet, and bowed his head to me in dependence.
He requested me to come to his home.
In many ways he showed his humility.

COUPLET

That poor Brahmin absorbed the knowledge within and loved me very much.
He accepted the nectar-like Knowledge of Shabda cheerfully.

I found him completely in my refuge so I told him to realize the Knowledge.

MADHUKAR THE BRAHMIN The grace of the Satguru easily outweighs Maya's curse, and even Brahmins can be saved.

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I gave him the message of Sat Purush, hearing which he became very happy.
As the sprouts burn up without water but flourish again when they get enough—
As those sprouts become happy when they finally get soaked—in the same way Madhukar became happy when he got Shabda.

Hearing about Sat Purush, he happily said,
"O Saint, make me see Sat Lok."

Maninder said:
"Come! I will show you Sat Lok, and will bring you back after making you see It."

Kabir said to Dharam Das:
Keeping his body on earth, I took his soul and made it reach the Immortal Plane.
Looking at the glory of Sat Lok he became very happy, and then Madhukar's mind believed.

Madhukar fell at my feet and said, "O Lord, now my thirst is quenched.
Now take me into the world again, where I will give the teaching to the jivas.
I'll proclaim the Path to the souls who come to my home."

Kabir said to Dharam Das:
Then I brought back his soul into the world and it entered into the body for the second time.
In the house of Madhukar were living sixteen souls to whom he gave the message of Sat Purush.
"Go and catch the Feet of the Perfect One. Only He will liberate you from Yama."
All believed in Madhukar's words and got the passport of liberation.

Madhukar said, "Listen to my request! Give Sat Lok to everybody!
In this land of Yama, there is so much suffering! No one even gives water to the soul.
O Lord of the souls and mine, shower grace on us, O Lord, All-Conscious One.

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HYMN

This is the region of Mighty Yama, He harasses all the souls.
Many kinds of subterfuge are here. Death and birth prevail here.
Lust, anger and hard desire, greed and *maya* are very strong.
They exist in the gods and sages, and they have destroyed millions of souls.

COUPLET

These three worlds are the region of Yama, where the jivas never have happiness even for a moment.
Remove the suffering of Kal and take us to our Home."

Kabir said to Dharam Das:
I found him in my refuge, so I gave them Initiation.
Sixteen souls came within, and were taken to Sat Lok.
The angels of Yama stood there looking like defeated wrestlers in the arena.
The souls touched the Feet of Sat Purush, and said, "You have finished our problem of birth and death."
Sat Purush asked them about their well-being. Dwij said, "We are fine after coming here."
Dharam Das, this is a very strange bani—He who manifests this hidden secret is the Gyani.
The souls were drenched in the clothes of Immortality.
Getting the Immortal Body they were very happy.
The radiance of the soul is equal to the light of sixteen suns, and they eat only Nectar.
Getting Immortality, their bodies were satisfied.
Having the darshan of Sat Purush they became very happy.
This happened in Treta Yuga: souls were liberated by the effect of Naam.

4. In the Dwapar Yuga: The Incarnation as Karunamai

THE COMING OF KARUNAMAI IN THE THIRD AGE

After the Treta Yuga came the Dwapar Yuga and again the souls were attacked by the Negative Power.

DWAPAR YUGA The Third or Copper Age. Its duration was 864,000 years

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When the Dwapar Yuga came, Sat Purush called.

Sat Purush said:
"O Gyani, go in the world soon, and save the souls from Yama.
Kal is giving pain to the souls. Go and cut their chains.
Finish Kal and bring the souls back. Why should they go into the world again and again?"

Then I said these words to Sat Purush, "Order me, O Shabda Parwani."

Said Purush, "Listen, Yoga Santryan, liberate the souls by making them realize Shabda.
If this time Kal behaves unjustly, My Son, chase him out with My Word.
The souls are entrapped in Kal's noose. Use any means but bring them back to the Supreme Ecstacy.
All the souls will take refuge when Kal's character becomes known to them.
They don't know how to recognize good knowledge and Our advice.
They don't know how to look at things.
Go into the world and manifest the Sehaj Way there. Liberate the souls by manifesting Yourself there.
The souls who accept You will achieve Me. Yama will not eat those who believe in you.
Go and take out the souls. You have My Glory on you.
There is no difference between You and Me—just as the wave of water ends inert in the ocean.
Those who understand You and Me as two different things—Yama will make his place in their heart.
Go quickly to the world and make souls cross the ocean of the world."

Kabir said to Dharam Das:
Bowing His head Gyani started, and with Purush's orders came into the world.
When the Sound of Purush started resounding in the world, O Dharam Das, Evil touched my feet.

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HYMN

Coming into my refuge, Dharam Rai questioned me in many ways:
"Why are you coming to the world this time?
Give me some knowledge of it. I beg you: do not wake up all the world!
You are my elder brother, I am your younger. I fall at your feet."

Gyani said:

COUPLET

"Listen to this, O Dharam Rai. Rare are the souls who will recognize me.
No one believes in Shabda, as you have deceived the souls so cleverly."

Kabir said to Dharam Das:
Saying that I put my feet on the mortal world and once again called out the Words of the spiritual way.
I left the body of Sat Lok and came into the human body.
I came into the mortal world and called the Sat Shabda for the souls.
When I came in Dwapar Yuga I bore the name Karunamai.
No one listened to my call, as they were tied by Kal in the chains of Great Illusion.

---

and people had life-spans of up to one thousand years. Vishnu incarnated at its close as Lord Krishna, and the age, along with the high technical civilization it possessed, ended in catastrophe and flame with the Mahabharata War in 3200 B.C. Although this war is described in traditional terms in the epic of the same name, written in its present form much later, the Masters have indicated that it was in fact a very sophisticated war fought with nuclear-level weapons and had worldwide consequences: in addition to decimating the population of India, it was responsible for the floods and allied catastrophes ascribed by every culture to this time. The Biblical record begins during the Third Age, as is evidenced by the life spans given in the early chapters of Genesis, recounts the story of the Flood, then depicts the Kali Yuga and its people with sharply reduced life spans.

SEHAJ WAY The natural or (relatively) easy way. The Yoga of the Masters is often called *Sehaj Yoga,* especially when it is compared to Hatha Yoga or *pranayam* practices.

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THE STORY OF QUEEN INDRA MATI

Then I came to Garh Giri Nar where King Chandra Vijay used to live.

In his home was an intelligent queen who worshiped the sadhus, understanding their glory.

Standing on the roof, she used to look for sadhus: for the darshan of Saints she was wasting away.

I knew the love which the Queen had, so I started on the road to her house.

When the Queen saw me, she said to her servant,

"Go quickly to the road and bring the sadhu who is there."

The servant came and clung to my feet, and told me the words of the Queen.

The servant said, "My Queen has the desire to have your darshan, and sends this message: 'Give me thy darshan, O Din Dayal, with your darshan all my pain will go away.' "

Then Gyani said these words: "I don't go to the houses of kings and emperors.

The work of a kingdom is to give name and fame. I am a sadhu and will not go to a king's house."

The servant came back to the Queen, and folding her hands she said, "The sadhu doesn't come at my request.

He says he doesn't go to the homes of kings and emperors."

Hearing this, Indra Mati got up and came running to me, and bowed down and saluted me.

Indra Mati said:

"O Lord, shower grace on me. Now please place your feet in my house."

Kabir said to Dharam Das:

Looking at her love, I came to her house. Then I stepped into the King's palace.

As the Queen had said, "Come to my home. Your darshan has made me happy."

So looking at her love I went to her home. I was given a throne, and she washed my feet.

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She gave me a throne to sit on and washed my feet, and she gave me a towel to wipe off my feet.
Again she washed my feet and drank the water. Wiping my feet, she understood her life as a blessed one.

Then she asked permission for food: "O Lord, make me happy.
When your left-over food remains in my house, I will eat that blessed parshad."

Karunamai said:
"Listen, O Queen, I don't have any appetite, as only those who are involved with the five elements have this.
My food is the Nectar of Naam. Listen, O Queen, I will tell you in brief:
My body is different from the bodies with elements and gunas. Elements and Prakritis are the creation of Kal.

PARSHAD Any gift, often food, given by a Master, carries his charging and is called *parshad;* but the highest type of *parshad* is the leftovers of the Master's plate or, by extension, any food touched or even looked at by him. The same veneration is given to *charanamrit,* or drinking the washings from the Master's feet described above. Both these practices are considered dirty and degrading by Hindus, and thus their willingness to break these taboos shows their veneration of the Master. Both these practices are alluded to in the Gospels: Jesus was giving *parshad* when he instituted the "Lord's Supper," [Mark 14: 22-24]; *charanamrit* is a kind of codification of the practice of kissing and washing the Master's feet, as described in Luke 7:37-50 and John 12:3-8. Modern Masters give *parshad,* but they are not interested in their disciples washing their feet and drinking the water.

MY BODY IS DIFFERENT One of the implications of his promise to Kal not to fully manifest in the first three Yugas is that he is not compelled to inhabit one of Kal's bodies. There is a sense in which he is not fully "there," although he is certainly there enough to communicate as fully as he wants and to seem to be there to anyone looking at him. It is something like the upper reaches of Dante's *Paradiso,* where the inhabitants can be seen and talked with by the poet, but they are actually in another dimension and are only projecting enough of themselves toward the poet to grasp his attention. This is not true of those disciples whom Kabir takes to Sat Lok and makes Masters, of course, nor is it true of any other Master, including Kabir in his Kali Yuga incarnation – although his Kali Yuga autobiography, as given in this poem, is very curious, as we shall see. Kabir is an incarnation of Sat Purush's second son, Gyan; all other Masters of His sixteenth son, "Yoga and the Saints"; perhaps this is one way that difference manifests.

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Kal made eighty-five kinds of vital airs and made the perishable body of five elements.
In that body there is one Original 'Vital Air,' which is called the soul, Sohang.
The soul is of the essence of Sat Purush, and Kal stops him by involving him in doubts.
He has trapped the souls in many traps. Giving him greed, Kal entangled him in it.
I have come into this world to liberate the souls, and I liberate those who recognize me.
Dharam Rai has played such tricks! He has deceived the souls in many ways.
Kal created the artificial water and air, and when they finish, the soul's condition becomes very bad.
My body is different from these things, as my body is not made by Kal.
Limitless Shabda is my body—understand this. I have explained it to you in brief."

Kabir said to Dharam Das:
Hearing these words she became surprised. Then the Queen spoke these words:

"O Lord, I am amazed! There is no one else of this nature."

HYMN

Coming fully into my refuge, Indra Mati said,
"O Abode of Grace, shower grace on me.
One by one explain to me all this mystery.
There is no one equal to Vishnu, not even
Munis like Mahesh and Brahma.
This perishable body is made of five elements.
The intelligent people are no exception.

COUPLET

O Lord, how did You become different from them?
Quench my thirst, giving me Your recognition.

O Lord, I am surprised as there is no one else like this!
Who are You and from where have You come?
O Lord, from where did You get this worryless body?
O Gurudeva, what is Your name? Explain all these mysteries to me.

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I don't know Your secrets, that is why I'm asking You in this way."

Karunamai said:
"O Indra Mati, listen to the beautiful story, and I will explain to you the holy qualities.
My land is different from the three worlds. Yama doesn't exist there. That is the land of the Original Person.
That beautiful land is Sat Lok. It can be reached only after accepting the true Naam.
Purush's body is a marvelous Light; the beauty of the soul is very charming there.
The Glory of Purush is so much—what example can I give from this world?
There is nothing in these three worlds which can be given as an example.
The moon and sun are in this plane, and there is no other thing as radiant as they are here.
In Sat Lok it is such that even one cell of that place can make crores of moons feel shy!
When the beauty of one cell of it is such, then how can I describe the beauty of His Face?
The Purush is lustrous and radiant. Now I will tell you about the beauty of the souls.
One soul's light is equal to the radiance of sixteen suns. The souls remain satisfied there with *Agar-Vasna.*
There the night never comes. There the Light of Sat Purush's body always remains.
What to say? There is nothing else. Blessed is the soul who reaches there.
I have come from that plane, my name is Karunamai. I'll tell you the words of the home of happiness.
I came in Sat Yuga, Treta and now Dwapar too. In all ages I have come. Those souls who awaken, I send them to Sat Lok."

Indra Mata said:
"O Lord, You came in other ages. What were Your names in those ages?"

Karunamai said:
"In Sat Yuga I was called Sat Sukrit. In Treta my name was Maninder.

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In all ages I had one or another name. I sent those who recognized me to Sat Lok."

Kabir said to Dharam Das:

O Dharam Das, I explained everything to her and told her the story of the First and Second Ages—hearing which she became more eager and asked many other things.

She asked about the beginning and end of creation, and about the character of Yama—which I explained to her.

I told her how the sixteen sons were born; how Kurma's stomach was torn and the Goddess was created—I explained all that to her.

I told her how Kal swallowed Ashtangi and then took her out; and how the earth and sky were created.

I told her how the three sons churned the ocean. I told her the ways in which Kal had deceived the souls.

Hearing all this, her previous illusion ran away. Becoming happy in love, she caught my feet.

Impatiently she folded her hands and said, "O Lord, save me from Yama.

I sacrifice this whole kingdom to You, and will give up all this wealth and property.

Merciful God, take me into Your refuge! Cut my chains and make me happy!"

Karunamai said:

"O Indra Mati, listen to my words. Surely I'll cut your chains.

Recognize me and be determined in the faith. Now I'll give you the Naam, the authority.

Perform *arti* and take Naam, then Yama will go very far away.

Recognize me and have faith in me; take Naam and cross the Ocean of Life.

Bring what is needed for performing *arti*. I have nothing to do with your kingdom. I don't like wealth and property, I have come into this world to awaken souls.

You have brought this wealth here—respect the Saints in a good way.

All the souls are of the Lord Sat Purush, but as they are compelled by attachment, they are in darkness.

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The essence of Sat Purush resides within everyone, but it is not manifested; It remains hidden.

HYMN

All the souls are of Sat Purush, but because of attachment and illusion, they have become another's.
All this is the trick of Yamraj. In the world the snare of illusion is primary.
Being controlled by Kal, souls fight with me; and being controlled by attachment, they do not recognize me.
Leaving nectar, they love poison; leaving ghee, they drink water.

COUPLET

Rare are the souls who recognize me after testing Shabda!
They run and meet their Beloved and give up the support of Kal."

Hearing the words of security, Indra Mati spoke very sweetly: "You have given happiness to me—the lonely one—and with Your grace I have recognized the fathomless Lord.
O Lord, now I've recognized You!—surely You are Sat Purush. Sat Purush, Who has created the planes, has graciously showered grace on me.
In my heart I've believed that no one else is greater than You.
Now O Lord, tell me about *arti*—whatever is needed tell me."

Kabir said to Dharam Das:
O Dharam Das, I told her as I had told Khemsari: "Perform chauka and get ready. Then I will give you my Naam."
Then the Queen brought what was needed, and sitting on the chauka she became determined to accept Shabda.
Performing the arti she was given the passport. Then she received the Dhyan of Purush, His Simran and Naam.
Thus the Queen received Naam, and, after bowing her head, she got up.
Then the Queen explained to the King, "O Lord, you will not get such an opportunity again.
Accept His refuge if you want liberation. Believe my word!"

DHYAN OF PURUSH Contemplation of the Person, i.e., of the Master himself. Here the three practices still conveyed at Shabda Yoga initiations are listed together: *Naam* is a reference to the Sound Current, the hearing of which is called *Bhajan.*

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King Chandra Vijay said:
"O Queen, you are my wife. Our devotion cannot be separated. I'll see your devotion—how you will make me liberated.
I'll see the glory of your devotion—how I will get to Sat Lok, ending all the pain."

Kabir said to Dharam Das:
Again the Queen came to me. I told her the character of Kal.
When she came, I told her these words:

"Listen Queen, to my one word. Kal plays tricks and deceives.
Kal will become a snake and will come to you. He will bite you—I am telling you.
I've made you my disciple. Knowing this, Kal Takshak will bite you.
So I will make you remember the mantra, doing which Kal's poison will go away.
I have given you the Supreme Shabda, so Kal's poison will not spread in you.
Then again Yama will play another deception— I am telling you the character of that also.
Playing this deception, Yama will come near you—I am telling you this secret too.
He will disguise himself as the High Soul and will explain the knowledge to you as if he were me.
He will tell you 'O Queen, recognize me. My name is Gyani and I'm the destroyer of Kal.'
In this way Kal will come to deceive you—But I will tell you how to recognize him:
Kal's forehead is narrow—I am telling you about the eyes of Kal.
I have told you about the identification of Kal—all of his body is white."

Then the Queen hurriedly came and caught my feet and requested, "O Lord, take me to Sat Lok.
This is the land of Yama! Take me to Sat Lok so that all my problems may come to an end.
This is the place of Kal, O Lord! Take me to the Limitless Plane."

Then I told the Queen, "Listen to my words attentively. Now your

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connection with Yama has broken, and your illusion is gone as you've been given the Knowledge.
Day and night repeat the Naam of mine, and what evil can Kal do? Keep yourself connected to Naam until your destiny is completed.

HYMN

Day and night repeat my Naam, and you will be in remembrance whenever Kal would deceive you;
Until the destiny is settled, the soul cannot permanently go.
Look at the great creation of Kal—he comes as an elephant in this world.
But looking at the tiger, the elephant becomes afraid and doesn't come before him again.

COUPLET

Kal is like that elephant. The glory of Sat Purush is the tiger.
Always keep the shield of Naam. The sword of Kal will not prevail against it."

Indra Mati said:
"O Lord, I understand what you are saying. I take your words to my heart.
I request one thing of you, O Swami, as You are the All-Conscious Lord.
Kal will harass me as a snake, and then he will come in the form of a high soul:
O Lord, please come again to me, and then take my soul to Sat Lok!"

Gyani said, "Listen, O Queen. I am telling you one thing clearly.
Kal will come with many tricks.
Don't give him allegiance—looking at me, Kal will run away.
After him I'll come to you, and I will make your soul reach Sat Lok.

KAL TAKSHAK *Takshak* is an ancient serpent out of Indian mythology, considered to be thoroughly evil; here he is completely identified with Kal who, when he functions as Tempter and tries to prevent souls from going up, is from our point of view most Satanic.

DESTINY IS SETTLED No one can die until their *prarabdha karma* or destiny is worked through and fulfilled.

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I have given you the Shabda. Day and night repeat it attentively."

Kabir said to Dharam Das:

After saying this much I disappeared. Then Kal came in the form of Takshak.

Takshak came in the palace, and sat on the bed of the Queen.

When half the night had passed, the Queen got up after serving the King.

She bowed her head to the King and came to her palace.

When she lay down on the bed, the snake bit her on the forehead.

Then Indra Mati called like this: "Takshak has bitten me!" Hearing this, the King was afraid and hurriedly came to her, calling the poison remover.

The King said, "If you can keep my beloved alive, and the poison of the Takshak goes away, I will give you a small kingdom."

HYMN

The Queen was repeating the holy Shabda and she kept her attention towards the Lord.

The doctors and poison removers were dismissed, as she said, "The Lord of all mankind is not far away.

My Satguru has given me a mantra. The poison will not affect me,

Just as the darkness goes away as soon as the light of the sun comes."

COUPLET

She said, "My Master is great!" She got up, seeing which the King became very happy.

Yam Doot went to Brahma, Vishnu and Mahesh:

He said, "The power of the poison didn't act. It ran away because of the wall of the Glory of Naam."

Vishnu said, "Listen, Yam Doot: Make your body white. Deceive the Queen and bring her. Obey my words."

The Messenger made his whole body white, and with much enthusiasm, he went to the Queen.

He spoke these words to her. "Why have you become sad, O Queen?

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You know me!—Why have you become the one who doesn't recognize? I gave you initiation and the mantra.

O Queen, my name is Gyani. I will kill and smash Kal. When Kal came as Takshak to devour you, I came and saved you.

Leave the bed and touch my feet. Give up your ego. Now I have come to take you and to give you the darshan of God."

Then Indra Mati looked for the signs as her Lord had told her. She became surprised looking at the three lines, which were yellow, white and red in color.

Noticing his narrow forehead, she looked at that again, and her doubts were confirmed.

She said, "Doot, go back to your country, as now I have recognized your form.

Even if the crow puts on a lot of make-up, how can he have the beauty of the hansa?

So I have seen your form; my Master is competent."

Hearing this, the Messenger became angry and told Indra Mati: "Again and again I am explaining to you, but you don't understand—your intellect has run away!"

Saying these words he came near Indra Mati and slapped her.

He slapped her face, and the Queen fell down on the ground.

SERVING THE KING Sexually. While the Masters advocate chastity, they do not advise married people to force it unilaterally on their partners, especially if the partner is not initiated. If done with God's remembrance and love, for the purpose of strengthening the marriage, it can be a form of *seva* or service.

THE SNAKE BIT HER There is an evocative haunting quality to this scene, almost ritual in nature: Karunamai has told her it would happen, and so indeed it does. Both this appearance of Kal as Takshak and his next one as the pseudo-Master are final purges that Indra Mati has to go through to make her ultimate liberation possible; her Master is protecting her but not to the extent of preventing these tests from happening.

YAM DOOT *Doot* means "messenger"; *Yam Doot* is usually translated "angel of death," as they are the messengers of Yama, the Death God.

LOOKED FOR THE SIGNS Negative entities can imitate the Master's form but not completely – only enough to fool someone who wants to be fooled. They cannot manage the broad forehead of the Master – that appears to be inherently beyond them – and while they can pick up the three vertical lines from the Master's forehead, they get the colors all wrong.

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Then Indra Mati did Simran and said, "O Master, Gyani, help me!
In many ways Kal has harassed me. O Lord, cut the noose of Yama!"

Kabir said to Dharam Das:
I couldn't stay away after hearing her call: Listen, Dharam Das, this is my nature.
When the Queen called me, in one moment I was there.
Seeing me, she became happy and from her mind the fear of Kal ran away.
When I came there Kal went away and the Queen's body was purified.

Then Indra Mati, folding her hands, said, "O God, listen to one request of mine:
Now I have recognized the shadow of Yama, and I will not live in this country anymore.
O Lord, take me to my own country, as here there are many sufferings of Kal."
After saying this she became sad and said, "Take me to the Sat Purush right now!"

Kabir said to Dharam Das:
First of all I took the Queen with me and finished the subject of the difficult Kal.
Right then her destiny karma was paid off, and then I went to Sat Lok, taking the Queen.
I took her to Mansarovar, which filled her with amazement.
I made her taste the Nectar from the Pool of Amrit, then I put her feet in the Kabir Sagar.
Beyond that is the Ocean of the Surat. Reaching there, the Queen became pure.

SIMRAN If she had been doing Simran earlier, the *Yam Doot* could not have slapped her and her Master would have heard her and come. This is one of the uses and powers of Simran, to protect the disciple from Negative harassment.

FINISHED THE DIFFICULT KAL Paid off her outstanding karmic debts to Kal, so she can go up, as the next line makes clear.

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When I made her stand at the door of Sat Lok, the Queen became very happy looking at it.

The souls came and embraced her, sang the welcome song and performed the arti.

All the souls honored her and said: "You are a blessed soul who has realized the Satguru.

It is good that you are free from the snare of Kal, and all your pain and suffering is over.

Soul, come with us, have the darshan of Sat Purush, and bow your head to Him.

Indra Mati, come with us and have the darshan of Sat Purush."

Indra Mati joined the other souls and, in excitement, sang the happy song.

All the souls are walking and praying for the darshan of Sat Purush.

Then I requested Sat Purush, "Now give Your darshan to the souls who have come near.

Give them your darshan, O Din Dayal. Be gracious on them, O Liberator."

Then the Flower bloomed and these words were heard: "Listen, O Gyani, Yog Santayan!

Bring the souls and make them have darshan."

HYMN

Gyani then came near the souls and took all of them.

The souls became beautiful after having the darshan of Sat Purush.

After bowing down, all of them put their attention on Sat Purush.

Then He gave some fruit of Nectar which was received by all the souls.

COUPLET

Just as the lotus blooms after getting the light of the sun,

In the same way the sufferings of the souls from ages and ages are finished after having the darshan of Sat Purush.

INDRA MATI'S AMAZEMENT, AFTER REACHING SAT LOK, TO FIND KARUNAMAI AND SAT PURUSH AS THE SAME FORM

When the Queen saw the marvelous beauty of the Sat Purush, and the wine of Nectar,

She became overwhelmed, and clung to His feet, as her soul was wise and full of good qualities.

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He put both His hands on her soul, and she became happy as the lotus blooms in the sunlight.

The Queen said, "Blessed are You, O Karunamai, Who brought me here after finishing my illusion."

Then Sat Purush told the Queen, "Go and call Karunamai."

Kabir said to Dharam Das:
She came to me, and looking at my form, she, my servant, was astonished.

The Queen said, "This is surprising! I can't see any difference.
Whatever qualities I saw in the Sat Purush, in Karunamai also I see every single one!"
Running, she—the wise soul—touched the Feet and said, "O Lord, now I know all your character.
You are the Sat Purush and You called Yourself the servant. Where did you hide this Glory?
In my mind I know this for sure: that You are the Sat Purush and nobody else is.
I have seen this after coming here. I hail You, O Competent One, Who woke me up.

HYMN

O Abode of Mercy, You are the Blessed One. Your wise Naam is the remover of worries.
You are indescribable, unmoveable, immortal, steady, pure, glorious and endless.
You are without doubts, selfless, the support of the world, nameless, firm and indestructible.
O Lord, You are the beginning of everything, and maker of all the creatures.

COUPLET

You showered grace on me and woke me up, understanding me as Your own.

YOU ARE THE SAT PURUSH "I and my Father are one" [John 10:30].

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You cut the snare of Yama and You brought me to the Ocean of Happiness."

Kabir said to Dharam Das:
Then the Lotus closed, and the souls all went to their abodes.

Gyani told the Queen, "Tell me, O soul, about yourself.
Now your pain and complications have finished, and your beauty has become like sixteen suns.
Such a grace Sat Purush showered on you!—He has finished your doubt and pain."

INDRA MATI'S REQUEST TO BRING HER HUSBAND, KING CHANDRA VIJAY, TO SAT LOK

Folding both her hands Indra Mati said, "O Lord, I have one request.
I got Your feet because of my good fortune, and came here and had the darshan of Sat Purush.
My body is now very beautiful, but within me now resides one worry.
I am controlled by attachment as the King is my husband.
O Husband of Souls, go and bring him!—otherwise my King will go in the mouth of Kal."

Gyani said, "Clever soul! The King doesn't have the passport.
Now you have got the form of *Hansa*, why are you calling the King?
He has not done the devotion; he has wandered in the world without the Truth."

"O Lord, living in the world I did your devotion in many ways.
The King knew my devotion, and he, the wise one, never stopped me from doing it.
The nature of the world is very difficult.
If, leaving the husband, the wife goes to another place, all the world calls her by obscene names, hearing which, the husband kills her.
The work of the King involves much name and fame, hypocrisy, anger and cleverness—But when I used to serve the Sadhus and Saints, the King was not afraid of anybody.

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Whenever I served the Saints, the King would become happy upon hearing that.
If the King had not allowed me to do the devotion then, O Lord, how would my work have been done?

HYMN

I was the beloved one of the King and he never stopped me.
Daily I served the Sadhus to get the Path of Shabda.
If the King had forbidden me, how would I have reached Your Feet?
I would not have got the drink of Naam, so how would my work have been done?

COUPLET

Great is the wise King. Bring his soul.
You are the Master—the Abode of Mercy—please cut the bonds of the King."

Kabir said to Dharam Das:
Hearing this, Gyani laughed, and without delay he started.
Very soon he came to Garh Girnar, as the King's time of death was drawing near.
He was surrounded by Yamraj, who was giving him much pain.
The King was in deep trouble. Coming there, the Satguru called him,
But Yamraj didn't leave the King. O Brother, this is what happens without the devotion:
When the time is completed, Yama greatly troubles the soul.
Quickly I caught the hand of Chandra Vijay and came to Sat Lok.
Seeing the King, the Queen came near him and touched his feet.

Indra Mati said, "Listen, King. Recognize me—I am your wife."
The King said, "Listen, wise soul! Your beauty is like sixteen moons and suns.
Every single part of you is shining. How can I call you my wife?
You did the devotion very well and saved me also.

GO AND BRING HIM The love of God and the Master does not drown or cancel Indra Mati's love for her husband; it strengthens and enhances it.
YAMRAJ "The King of Death"; the Death God, Kal.

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Hail to the Master, Who made you determined in devotion. And with your devotion I have reached my Real Home.
For numerous births I did good deeds, and so I obtained a wife of good karma.
I kept my mind in the affairs of the kingdom, and couldn't achieve the devotion of the Satguru.
If you had not been my wife I would have gone to hell. I cannot describe your qualities.
Hail to the Great Master for such a woman as I got!
As I got a wife like you, may all the world get such a wife."

Kabir said to Dharam Das:
Hearing these words the Gyani laughed, and then spoke to Chandra Vijay:

"Listen, King, you are a wise one. The soul who accepts my Shabda
Comes to the Court of Sat Purush, and never sees the world again.
The men and women who obey me, take up the form of the *Hansa.*"
The King contemplated on the Form and had the Darshan of Sat Purush, and taking on the form of the *Hansa*, he became very beautiful.
The King got the beauty of sixteen suns with the beauty of the moon's light.

Dharam Das said:

HYMN

Dharam Das makes this request: Tell me more about the souls in the Yugas.
Great is Your Naam, O Lord, by which the King got established in Sat Lok.
Even though the King had not accepted the Truth, Your Devotion took him there.
Because of the Glory of the Devotion of his wife, You took the King away from Yamraj.

COUPLET

Great is the wisdom of the woman who called her husband there!
His coming and going was finished, and he didn't come again in the world.

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O Lord, what did You do after that?
Tell me that story, O Competent One.
How did You come again in the ocean of the world?
Tell me that, O Lord of the Souls.

Kabir said to Dharam Das:
O Dharam Das, when I came into the world I took the husband of the Queen to Sat Lok.
Leaving him there, I came immediately into the world again: I came into the city of Kashi.
Giving the Naam to Sudarshan Supach, I woke him up.

THE STORY OF SUPACH SUDARSHAN

There used to live a supach whose name was Sudarshan. I made him firm in the Sat Shabda.
He was a wise and beautiful Saint who recognized the Shabda after discrimination, and united with It.
He accepted my words firmly, and believing in them, his attachments were severed.
I gave him the Drink of Naam, the Message of Liberation, and finished all his suffering from Kal.
I gave him the *Shabda Dhyan* and made him firm in it, and he happily did the Simran of Naam with all his attention.
Wholeheartedly he did the devotion of the Satguru, leaving all deceptions and cleverness.
His father and mother became very happy and in their hearts they had great love for him.
O Dharam Das, this world is darkness. Without the Knowledge, the jiva becomes the servant of Yama.
Looking at the devotion the jiva becomes happy, but he doesn't take my Naam.
The foolish one doesn't recognize me even after seeing me, and he falls into the complicated snare of Kal.
As the dog absorbs himself in the impure things, in the same way, the people of the world leave the Nectar and merge into the Poison.

SUPACH Low-caste man; undesireable.

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King Yuddhistra was a king in the Third Age who performed the Yajna.
Killing his brothers, he was disgraced, so he thought of performing the Yajna.
When they got permission from Krishna, the Pandavas brought what was needed.
All the material for the Yajna was brought and all the Sadhus from near and far were called.
Krishna told the Pandavas, "Understand that your Yajna is completed when you hear the bell in the sky.
Then you'll get the complete fruit of the Yajna."
All the sanyasis, vairagis, brahmins and brahmacharis came.
Different types of food were made, and with great love they were all fed.
They all got the food as expected but the bell didn't sound, and the King was embarrassed.
When the bell did not sound in the sky the King was amazed, and his senses left him.
All the great rishis ate, but still the bell didn't sound, and the King became confused.
Then the Pandavas went to Krishna and asked him about the doubts in their minds.

Yuddhistra said:
"Having mercy on us, tell us, O Yaduraja, why the bell did not ring."

Krishna told them this reason: "One sadhu did not eat the food."

The Pandavas were surprised and said, "Millions of sadhus ate the food.
Now, O Lord, where we can find the sadhu who did not eat? Tell us, O Yadunata."

Krishna said:
"Bring Supach Sudarshan, and feed Him with respect. He is the only Sadhu—nobody else is.
Your Yajna will be completed only by him."

Kabir said to Dharam Das:
When they got these orders from Krishna, the Pandavas went to him.

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They brought Supach Sudarshan, and fed Him with respect and love.

When He ate in the palace of the King, the bell rang in the sky.

When the devotee, Supach, took a morsel the bell rang with the Glory of Naam.

Still, they didn't recognize the Satguru's Word, as their intellect had been sold in the market of Kal.

Kal troubles even his own devotee-souls. He devours those who are devoted to him and those who are not.

First Krishna advised the Pandavas and made them the killers of the brothers.

Then he blamed the Pandavas, and to remove the blame, he made them perform the Yajna.

Even after that he gave them pain. Sending them to the Himalayas he caused their decay.

Four brothers and Draupadi were destroyed: Yuddhistra was saved because of his truth.

No one was as dear as Arjuna, but he also was treated like this.

Bali Hari Chandra and Karan were great donors, but Kal ruined them also.

The senseless souls hope for him. Forgetting the Husband, they go to the one who eats them.

Kal shows them many tricks and then puts the souls in a miserable condition.

The souls hope for him, understanding him as their liberator, and because of that hope, they go into the mouth of Kal.

YAJNA Ritual of atonement.

KILLING HIS BROTHERS In the Mahabharata War. Yuddhistra was the Pandava King and rightful heir to the throne of India, but he and his four brothers (and their joint wife Draupadi) were deprived of their inheritance by their cousins, the Kauravas. It is the Kauravas and other family members that Yuddhistra killed, not his literal brothers: the word is used in a wide sense to mean "kinsmen."

BELL IN THE SKY The Sound Current or Naam; the "sky" means the astral plane or *akash*. The bell sound is the principal manifestation of the Sound Current at the astral level.

KRISHNA ADVISED THE PANDAVAS Lord Krishna was the *guru*, or spiritual guide of the Pandavas, and he definitely encouraged them to fight the Mahabharata War, as the *Bhagavad-Gita* makes clear. Krishna was an incarnation of Vishnu, the son of Kal and Maya, and like Rama, is seen by the Masters as Negative, misleading the souls while teaching them a bowdlerized version of the Truth and pretending to save them.

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Kal makes everybody dance—neither devotees nor non-devotees escape from him.
They don't search for the One Who is the Protector, and without recognizing it, they go into the mouth of Yama.
Again and again I explained the Spiritual Path and cautioned the souls.
But Yama has taken everyone's intellect, and creating a snare, he has trapped all the souls.
No one tests the Shabda, and supporting Yama, they fight with me.
Until one meets the Sat Purush's Naam, the pain of births and deaths do not finish.
Because of the glory of Sat Purush, they go to Purush, otherwise Kal devours them by means of the false Naam.
When they get the Initiation into the Naam of Sat Purush, defeating Kal, they go to the Immortal Home.

HYMN

O Dharam Das! The souls go to Sat Lok because of the glory of Sat Naam.
Their pain of birth and death is finished, and they don't come into this world again.
When the souls see the Form of Sat Purush they become happy.
All the souls are excited then, just as the lily blooms looking at the moon.

COUPLET

As the lily becomes happy gazing at the moon in the night, in the same way the souls become happy by having the darshan of Sat Purush.
They do not become sad; they remain forever in a state of happiness.
The souls are always happy and not even for one moment do they have sorrow, attachment and sufferings.
When Sudarshan's give and take was over I took that brave one to Sat Lok.
He saw the beauty and glory and he was excited being with the other *hansas*.
He received the beauty of sixteen suns, and having the darshan of Sat Purush, he became one with the other *hansas*.

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Dharam Das said:

O Lord, I have one request for you, my Husband, Kabir the Liberator.

After sending the devotee, Sudarshan, to Sat Lok, where did You go, O Lord?

O Satguru tell me that, so that hearing Your Nectar-filled words, my suspicions may go away.

5. *In the Kali Yuga: The Incarnation as Kabir*

Kabir said:

Now listen, my beloved Dharam Das: I will tell you what happened afterwards.

The Third Age went, and the Kali Yuga came, so again I came to teach the souls.

When Dharam Rai saw me coming, he, Yama, became withered.

Dharam Rai said, "Why do you give pain to me and take my food to Sat Lok?

In all three ages You went into the world and ruined my ocean of this world.

KALI YUGA The Fourth or Dark Age, oppressed by Time. The age we are living in, it began in 3200 B.C., will be 432,000 years in duration (according to the Hindu scriptures), and people are lucky if they live a maximum of one hundred years. The brevity of life and its consequent violence and impatience are the characteristic features of the Dark Age, and they have speeded up humanity's gradual deterioration into a headlong plunge. Almost all instinctual knowledge of the human status has been lost, to be replaced by a reasoning process which is unable to cope with the demands put on it. The compensating and saving factor is the availability of true spiritual knowledge: even before Kabir's 15th-century incarnation, Naam was available through the line of Masters descending from Karunamai through Supach Sudarshan and others. The great Masters and esoteric schools of the early Kali Yuga – Buddha and the Mahayana school, the prophetic tradition of the Hebrews, the Kabbalists, the Taoists, the Greek mysteries, the Magi, the Essenes, John the Baptist, Jesus Christ, the Gnostics, the Sufis – their origin dates back to Karunamai and their flowering is due to the times. It is not until the incarnation of Kabir in the fifteenth century, however, that the full implications of the spiritual freedom of the Kali Yuga begin to become obvious.

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Sat Purush gave me the promise, so how did You liberate the souls?
If any other brother had come, I would have smashed and devoured him in a second.
My power doesn't work with You, because with Your Power the souls go back to their home.
Now again You are going into the world, but no one will listen to Your Shabda.
I have created such karmas and illusions that no one can find a way out from them.
I have created the ghost of illusion in every house and, deceiving the souls, I am making them dance.
The ghost of illusion has possessed all of them—but those who recognize You, their illusion goes away.
All humans eat flesh and drink wine, and all kinds of flesh are favorites of theirs.
I have manifested my own path and all men eat flesh and drink wine.
The worship of goddesses, yogis, and spirits is the illusion which the world has taken up.
Binding them in many kinds of traps, I make them unconscious at their end-time.
Brother, Your devotion is difficult!—I am telling You that no one will believe in it."

Gyani said:
"O Dharam Rai, you have deceived much, and I recognize all your deceptions.
Sat Purush's promise cannot change—that is why you are devouring the souls.
If the Sat Purush would allow me, then all the souls would become the lovers of Naam,
And easily making the souls conscious, I would liberate them.
You have created millions of traps, and in the Vedas and Shastras you have written your own glory.
If I came into the world in an unhidden form, I could liberate all the souls.
If I did this the promise would be broken. The Word of Sat Purush is unchangeable, indestructible, and precious.
The souls who have good qualities in them will accept my Shabda.

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I will liberate all such souls and cutting their bonds, I will take them to Sat Lok.
Those whose illusion I will finish will not come into your traps again.

HYMN

Making them firm in the true Shabda, I will break all their illusions.
And making them recognize your deceptions, by the Power of Naam I will liberate them all.
Those who recognize me and my True Words in their mind, and will focus on the One,
Such souls will keep their feet on your head and will come to the immortal plane.

COUPLET

Any wise brave soul who defeats Kal will end your pride.
Such souls will recognize the sign of the true Shabda very happily.

Dharam Rai said, "O Giver of Happiness to the Souls, explain one thing to me.
Kal cannot go near the soul who puts his attention on You. My Messenger does not get him, and after failing, he returns to me.
O my Brother, I can't understand this. Explain the secret to me."

Gyani said:
"O Dharam Rai, whatever you have asked me, I will tell you.
Listen to the signs of Truth. The true Shabda is the Liberator.
The Naam of Sat Purush is the hidden Authority which I manifest within the souls in the form of Sat Naam.
The souls who accept my Naam cross the ocean of the world.
When a soul of mine takes my Naam, the strength of your messenger decreases."

Dharam Rai said, "Listen to me, All-Conscious One—Now shower grace on me, O Lord.
What will Your name be in this age? Don't hide that from me.

PROMISE Sat Purush's original gift of the Three Worlds. Kabir answers this question in his response to Kal.

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Tell me the secret sign of Yours, and tell me about the practice of contemplation.
Why are You going into the world? Tell me the secrets of that one by one.
I will also awaken the souls in the Shabda and will send them to Sat Purush's Lok.
Make me Your servant, and—O Lord—tell me the essence of Shabda!

Gyani said:
"O Dharam Rai! How deceitful you are! On the surface you say that you are my servant, and within you is only deception.
I will not give you the hidden secret, as Sat Purush has not ordered me to do so.
In the Kali Yuga My name will be Kabir, and by saying 'Kabir' the soul can be sure that Yama will not come near."

Dharam Rai said, "You are hiding something from me and so I myself will play a trick.
With my intellect I will create such a deception that will make many souls come with me.
In Your name I will establish a Path, and in this way I'll deceive the souls."

Gyani said:
"O Kal, you are so hostile toward Sat Purush! What are you telling me about deceptions?
Your deception will not do anything to the soul who will love Shabda.
The connoisseur's soul will recognize me and will discriminate my Words of Knowledge from the scriptures.
I will make the souls whom I initiate recognize your deceptions."

Kabir said to Dharam Das:
Hearing this, Dharam Rai became quiet, and disappeared, going to his home.
O Dharam Das, Kal's creation is very complicated. He puts the soul in the trap after deceiving them.

Dharam Das said:
O Lord, explain to me what happened afterward.

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THE STORY OF THE ESTABLISHMENT OF JAGANNATH TEMPLE

Kabir said to Dharam Das:

In those days Indradaman was the King of Orissa. He was told how to make the temple.

When Krishna left the body, Indradaman had a dream. In this dream Hari told him, "Make my temple.

Establish my idol, O King. I have come to you so that you will do this work."

After the King had this dream, he started making the temple.

But when it was completed, the ocean came and inundated that place.

Again, when the temple was being built, the angry ocean came.

In a moment it flooded all, and broke the Temple of Jagannath.

He made the temple six times and the ocean always came running to flood it. After trying many things the King became tired.

O brother, the Temple of Krishna was not completed. Looking at this condition of the temple,

I remembered my earlier promise which I had made to Kal the Unjust. Bound by my oath I went there.

I sat on the ocean's shore, but no soul recognized me. On the shore of the ocean I made a platform.

Then Indradaman had this dream: "O King, now start your work.

Don't have any fear about the temple, O King, as I have come here only for this work.

Go quietly and bring the people again. Believe and obey my words."

The King started working and finished the temple, looking at which the ocean came.

Then again the wave of the ocean arose and came with full fury.

The ocean was coming with so much anger it seemed as if the Temple of Purushottam wouldn't survive.

The furious waves were touching the sky—then the ocean came near the platform.

When the ocean had my darshan, he stopped there with much fear.

JAGANNATH TEMPLE This is the fulfillment of Kal's request to Kabir made some time back (see page 90, above). The story does not fit into the scheme of Kabir's four incarnations, although it takes place in the Kali Yuga.

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HYMN

Taking the form of a brahmin the ocean came to me.
Touching my feet, he bowed his head. He didn't get my secret.

The ocean said:
"O Lord, I have come here to flood the Jagannath. Forgive my sin. Now I have got your secret.

COUPLET

O Lord, the Gracious on the poor ones, allow me revenge on Raghupati.
Folding my hands, I beseech you, O Protector: make me a promise.
When Raghubir went to Lanka, he made a bridge over the ocean and went to the battlefield.
If anyone came there to stop him, the Alakh Niranjan frightened them with threats of vengeance.
Lord, have mercy on me and listen to my reasons for seeking revenge."

Kabir said:
"Ocean, I understand the reason you seek revenge; so go and flood the town of Dwarka."
Hearing this the ocean touched my feet, and bowing its head, went happily.
The ocean's furious waves then came and flooded the city of Dwarka.
The work of building the temple was completed, and Hari was established.
Then Hari gave this dream to the priest: "Das Kabir has come from me.
He made this platform on the ocean's shore. The furious waves of the ocean came.
Having the darshan of Kabir, the ocean stopped, and in this way my temple was saved."
The priest came to the shore, and after bathing, came back into the temple.
First he, the mean one, gave him his darshan and involved him in hypocrisy.
I didn't get the darshan of Hari, so I came back to my platform.
Then I created some mischief, I will tell you that—I will not hide anything from you.

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When the priest went to worship in the temple, this happened there:
All the idols which were in the temple changed into the form of Kabir!
The priest saw every idol appearing as Kabir's form.
The Brahmin, who was offering rice and flowers, was amazed and said, "This is not God! I won't worship this, O Brother."
Seeing this mystery the Brahmin bowed his head, "O Lord, I didn't understand your secret."

The priest said:
"I didn't obey your words, that's why you showed this mystery to me—
O Lord, I request you, folding both my hands, to forgive my sins."

Kabir said:
"O Brahmin, listen to this attentively. I'll tell you one word.
You worship the Lord, giving up thoughts and duality. The jiva who eats illusion will become handicapped.
One who eats this food and believes in untouchability, he will be hanged upside down."

COUPLET

After giving the Knowledge of removing the illusion from that platform, I went from there. O Dharam Das, listen to this attentively.

THE FORM OF A BRAHMIN That is, a priest. It is the god or personification – the animating spirit – of the ocean, called in classical culture as Neptune or Poseidon, who addresses Kabir here; in India he is called simply Ocean (*Sagar*). His value is symbolic as well as narrative: he represents the *Bhav Sagar* or Ocean of the world (Kal's ocean) which is rebelling against its Lord (*Jagannath* = Lord of the World or Kal.)

RAGHUBIR Lord Rama, an incarnation of Vishnu. The reference is to the incident in the Ramayana in which Hanuman, the monkey god, enlisted the help of the monkeys and made a bridge to Lanka – thus nullifying the power of the ocean.

EVERY IDOL AS KABIR A joke, but with the utmost significance: it is a foreshadow of the Kali Yuga when the truth about Sat Purush and His emissaries, and Kal and his emissaries, will be revealed openly to "those who have eyes to see."

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Dharam Das said:

O Perfect Satguru, with Your grace all my pain has gone away.
O Lord, You have told me how You went to establish Hari.
After that, where did You go, and which souls did You liberate, and how?
Tell me about the effect of the Kali Yuga and about the souls You awakened.
Describe that to me, O Gurudev, and tell me which souls served You.

Kabir said:

O Dharam Das, since you have asked for this, I will tell you all without stopping.

THE STORY OF ESTABLISHING FOUR GURUS

Listen, O Saint, to this beautiful knowledge. I gave the understanding to the King of Gajthaldesh.

Rai Banke Ji

Rai Banke Ji was his name, to whom I gave the Sat Shabda.
I made him the Liberator of Souls, so he liberated many.

Sahte Ji

Then I came to the Shilmili Island where I initiated Sahte Ji, one saint.
When he recognized me as his own, I gave him also the authority to liberate.

Chatur Bhuj

From there, O Dharam Das, I came to the place where King Chatur Bhuj was living.
His country was Darbhanga. Being in the company of Truth, he tested me.
When I saw that he was fully in my refuge, I explained to him the way of doing the devotion, and made him firm in it.
Looking at his determination I initiated him, as he met me giving up all his ego and illusions.
He wasn't attached to maya, so I gave him the Immortal Naam.
To him also I gave the authority to liberate, which Chatur Bhuj took on, having love for the Shabda.

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HYMN

By accepting the Knowledge, the soul becomes pure, and by accepting Naam, it wakes up.
Giving up the limitations of family and the pleasures, the connoisseur gets the good qualities.
Chatur Bhuj, Banke Ji, and Sahte Ji, and you are the fourth one—
All four of you are Liberators of souls—I say this for certain.

COUPLET

Holding your arm, the souls of Jumbu Island can meet me.
Kal cannot get those who accept and become firm in the Words of the Beloved.

Dharam Das said:

O Satguru, You are great Who awoke me, and liberated me from the trap of Kal.
I am a servant, the servant of Your servants, and You have cut the trap of Yama for me.
My heart is full of happiness, and I cannot describe Your qualities.
Blessed is the jiva who believes in Your Shabda, and fortunate is the one who practices It.
I am a sinner, crooked and cruel, who forever remains unconscious as long as my soul is in illusion.
Why did you wake me up? As the result of which good deed did I get Your darshan?
Explain to me: make my mind bloom, O Lord of the Souls, as the lotus blooms when the sun shines.

THE STORY OF DHARAM DAS'S PREVIOUS BIRTHS

Kabir said:

Since, having this desire, you have asked me, I will not hide anything from you.
O Dharam Das, listen to what happened previously, which I am explaining to you.
Sant Sudarshan lived in the Third Age, whose story I told you earlier.

JUMBU ISLAND Ancient name for the Indian subcontinent, reflecting a time when it really was an island.

DHARAM DAS'S PREVIOUS BIRTHS This long and moving narrative is the heart of the epic. As a demonstration of the Master's infinite patience in rescuing a lost soul it has no peer.

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When I took him to the Real Home, he made this request to me:

Supach said, "O Satguru, listen to me: Liberate my mother and father.
O Lord, go and liberate them, as they are suffering very much in the country of Yama.
I explained to my father in many ways, but my mother and father didn't believe me.
They considered me a child and didn't learn the Knowledge, but they didn't threaten me to stop devotion.
When I started doing Your devotion, they never opposed me.
They were always pleased with me. That is why, O Lord, I make this request to you.
Bring them after making them firm in the Sat Shabda, and cutting their attachments, liberate their souls."

Kabir said to Dharam Das:
When the Saint begged me so much, I accepted his words.
Because of his request, I again came into the world, and in the Kali Yuga I was called by the name Kabir.
I made one promise to Niranjan, and then I came into the world.
After teaching the souls in other planes, I entered the Jumbu Island.
The name of Sant Sudarshan's mother was Lakshmi, and his father was Har.
O Brother, they left their *supach* bodies, and had again received the human body.

The first birth of Supach Sudarshan's parents as Kulpati and Maheshwari

By the Glory of Sant Sudarshan they were born into a brahmin family,
Both of them were born, and again they were united.
The brahmin was called by the name Kulpati, and the name of the woman was Maheshwari.
She was completely controlled by the desire to have a son, and she used to fast after bathing to please the sun god.
Once she covered her head with her sari and folding her hands, weeping, she was praying,
And right then I came. Looking at me she became very happy.
Taking the form of a child, I met her. She took me to her house.

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She said that the Lord had showered grace on her and had given her the fruit of her fasting for the sun god.

For many days I remained there, and both the husband and the wife served me.

They were paupers, and very unhappy, so in my mind I thought: First finish their poverty, and then speak the words of devotion and liberation.

Each time I caused the cradle to jerk they received one gold coin.

Daily, as they got their coin, they became very happy.

Then I spoke of the true Shabda, and in many ways explained It to them,

But Shabda did not dwell in their heart. They didn't believe in the knowledge of a child!

They didn't recognize me in that body, so I disappeared.

The second birth of Supach Sudarshan's parents as Chandan Sahu and Udha

Both the brahmin and his wife left the body, and because they had had my darshan, they again came into human bodies.

Again both of them came together and lived in the city whose name was Chandawara.

The name of the woman was Udha, and the man's name was Chandan Sahu.

Again I came from the Great Sat Purush and appeared in Chandawara.

At that place I took up the form of a child and was resting in a pond.

I sat on the oily leaves of the lotus, and stayed there for twenty-four hours.

Then Udha came there to bathe, and looking at the beautiful child, she was attracted.

In that body of a child, I gave her my darshan, and she took the child to her house.

When she brought the child into her house, Chandan Sahu said:

RIGHT THEN I CAME These repeated and brief "births" of Kabir with their uncertain chronology reflect the ephemeral nature of his body in previous yugas: the image here is that of a flat stone being skipped along the water by an expert touching down here and there for a few seconds each before finally settling down for a long stay.

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"Tell me, woman, where did you get this child and why did you bring him here?"

Udha said, "I got this child from the water, and looking at his beauty, I liked him."

Chandan said, "O foolish woman! Quickly go back and leave the child there!
Our relatives and neighbors will laugh at us, and from their laughter will come sorrow."

Kabir said to Dharam Das:
When Chandan Sahu became upset at her, Udha accepted it and was frightened.

"O servant Udha, lift up the child and throw it in the water."

Kabir said to Dharam Das:
The servant took up the child and thought about throwing it;
When she started to throw me, I disappeared.
When I vanished from her hands, both of them wept anxiously.
Disturbed in their minds and dumb with astonishment, they wandered here and there searching for me.

Supach Sudarshan's parents in their third birth were Nima and Niru

In this way many days passed. They left their bodies and were born again.
They got the human body and were born in a Muslim weaver family and again their karma brought them together.
They lived in the city of Kashi and their names were Nima and Niru, the weavers.
On the day of the full moon in the month of Jyeshth, Nima was walking on the road.
She was walking on the road with many other women and came to the place where they got their water daily.
In the pond I was sitting in a child's form on the leaf of the lotus.
I was lying there as a child, and playing childish games.
Nima looked at that place, and seeing me, she loved me.
As the lotus blooms looking at the sun, and as the pauper dashes to

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get the wealth, she ran and lifted the child up and brought him to Niru.

This time also, the weaver became angry: "Quickly go and throw that child away!"

But the woman was happy and considered it carefully, and I spoke these words to her:

HYMN

"O Nima, listen to the words of mine I am explaining to you:

Because of the love of the past, I came here to give you darshan.

Take me to your home, and if you recognize me and accept me as your Guru,

I will give Naam to you and make you firm in it, and then you will not fall in the noose of Yama."

COUPLET

Hearing my words, she lost her fear of Niru.

She took me to her house and thus I reached the city of Kashi.

Without any fear, she took me home, as the pauper takes wealth to his house.

Looking at the attachment of the woman, the weaver allowed it: "Take him."

For many days I lived there, but in no way did they believe in me.

For many days I lived in their house, but they, understanding me as a child, didn't accept the Shabda or allow It to dwell in their hearts.

In their fourth birth Supach Sudarshan's parents take birth in Mathura and go to Sat Lok

Without having faith, the work cannot be done: That is why one should have firm faith.

NIMA AND NIRU Members of the *julaha*, or Muslim weaver, caste, residents of Kashi, these are Kabir's historical parents. Stories of his miraculous birth, in 1398 A.D., are widespread.

FOR MANY DAYS His childhood. He grew up normally although spiritually precocious, took initiation from Ramananda at an early age, and bewildered his parents totally. Many of Kabir's *bhajans* or popular hymns testify to his difficulties with his mother and her lack of belief in him.

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In that body they didn't recognize me; they thought of me as their son and they didn't accompany me.
O brother, I'll tell you about the next birth they took up:
When their time as weavers finished, they came to Mathura and were born there.
I went there and gave them darshan; they believed and accepted my Shabda.
Both wife and husband, after getting Naam, did the devotion wholeheartedly.
To them I gave a residence in Sat Lok. In this way my disciples went back to their place of origin.
They kept their mind at the Feet of Sat Purush and they got the body and glory of the *Hansa*.
Looking at the Hansas, Sat Purush was happy, then He told Sukrit:
"For many days you have remained in Sat Lok, and all that time Kal has troubled the jivas."
O brother, the jivas suffered a lot—then Sat Purush called Sukrit.
He ordered Him: "Go into the world because Kal, the strong one, is giving pain to the jivas.
Go and tell them the message of Sat Lok. Give Naam to their souls and liberate them."
Hearing the orders, Sukrit became happy and at once he came, leaving Sat Lok.
Looking at Sukrit, Kal became happy: "I will trap him."
Then Kal played many tricks, and trapping Sukrit, threw him in the water.
When many days passed away without even one soul defeating Kal,
The call of the souls was heard in Sat Lok. Then Sat Purush sent me.

The coming of Kabir Sahib to earth from Sat Lok to initiate Dharam Das Ji

Then the Sound of Sat Purush came: "O Gyani, quickly go into the world!
For the sake of the souls I sent my Essence—Sukrit manifested into the world.
Brother, I gave him my orders and explained to him fully the secret of Shabda.
I told him to give the souls the support of Naam and to bring them

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home after making them cross the ocean of life.
Hearing the order, he went, but has not come back to the Country of Peace, Sat Lok.
Sukrit went into the ocean of the world, and being trapped by Kal, he forgot.
O Gyani, go and awaken him so that the Path of Liberation may continue.
In the home of Sukrit My forty-two essences will be incarnated.
O Gyani, go quickly and cut the snares of Sukrit."

Kabir said:
Bowing my Head to Him I started and, Dharam Das, now I have come to you.
You are the incarnation of Niru and Amin is the incarnation of Nima.
You are my very dear soul about whom I worried a lot.
With the orders of Sat Purush I came to you, and made you remember the previous things.
I gave you darshan only because of that. O Dharam Das! this time you recognized me.
I will tell you Sat Purush's Words: "Recognize the Shabda and have faith."

Dharam Das fell at the Feet, and from his eyes the tears came.
He grew very excited and said, "O Lord, You have finished the deception of my soul."
Even after having all this explained to him he could not calm down: he was like a mother who, after being separated from her child, is reunited.

SUKRIT The name of the husband (the soul who had been Niru, etc.) in this incarnation, who has now been taken back to Sat Lok by Kabir. He is now qualified to do the work of a Master.

WATER Of the Ocean of the World.

TRAPPED BY KAL How could a soul sent by Sat Purush from Sat Lok be trapped by Kal? This question bothers Dharam Das too, as we shall see. One of the functions of Dharam Das in this poem is that of Everyman – *Dharam Das* means "Slave of Law" and that is what we all are: he came from Sat Lok and got trapped by Kal, and so did we all; the Master came specially to love him and bring him back, and so He does for all of us.

AMIN Dharam Das's wife.

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Putting his head on the ground, he touched both the Feet. He was so excited, he couldn't stand even after being lifted.
He is weeping and doesn't speak, and his attention doesn't waver a bit from the Feet.
After looking at the Body, again he catches the Feet. As he is overwhelmed, he cannot speak.
He is weeping and not moving. He is very quiet and doesn't open his eyes.

Dharam Das said:
[*Again he caught the Feet and wept bitterly:*] O Lord, You are great: You took up the body to liberate me.
Then having patience and controlling himself: O Lord, You came to liberate me,
Now O Lord, Shower such grace on me that I may not forget You even for a moment.
Give me this boon: that day and night I may remain at your Feet, and give me Your Protection.

Kabir said:
O Dharam Das! Remain confident, and merge in the Naam having love and faith.
By recognizing me your illusion has gone away and you will always remain firm in Love.
Those who accept the Naam in thought, word and deed, where could they go except to Him?
When one does not walk on the Path he suffers and unnecessarily he blames the Master.
Master explains the good and bad ways, but because the disciple is unconscious, he doesn't allow it to dwell in his heart.
You are My Essence, and you will take many souls to Sat Lok.
Among the four, you are the dearest. Why are you thinking and pondering?
There is no difference between you and me. See this within yourself, testing the Shabda.
In thought, word and deed, put your attention on me, and no thought of duality should come in your heart.
I have made my abode within you and certainly I have made you my own.

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HYMN

O Dharam Das, I have made you my own. Remain unconcerned in your heart.
I have given you the Permanent Naam. Becoming firm in it, liberate the souls.
The Simran of the Sat Purush, Who is Shabda Incarnate and the Giver of Liberation, is the Essence.
By concentrating the attention at one place, the soul gets liberation.

COUPLET

O Dharam Das, you are the helmsman of the souls of Jumbu Island.
Those who remember me with you will reside in Sat Lok.

Dharam Das said:

Hail Satguru! Your Word is great! Accepting me, You have given me the understanding.
Coming, You have awakened me. Fortunate am I that I had your darshan.
Hail to You, O Lord, that You have made me Your own and You have given Your Lotus Feet for my pillow.
I understand that day as auspicious when I got Your darshan and the passport for liberation.
O Remover of pain, now shower such Grace on me that Niranjan may never catch me.
The means by which the soul can become free from the trap of Kal, and the means by which the bonds of Yama can be cut,—
O Lord, use those means, and give me the Essential Shabda.

THE FOUR The four successors of Kabir named above: Rai Banke, Sahte Ji, Chatur Bhuj, and Dharam Das.

THE HELMSMAN OF JUMBU ISLAND Dharam Das is given the work in India; the other three (unknown to Indian tradition outside of this poem) work in other parts of the world, perhaps under different names. It is not unusual for a Master to do this: when Swami Ji Maharaj (1818-1878) left the body, he left the continuation of his work in Agra to Rai Saligram but assigned a mission in the Punjab to Baba Jaimal Singh – which in course of time became far bigger than the work in Agra. Similarly, when Baba Sawan Singh (1858-1948) left the body, the successor to his world-wide mission was Sant Kirpal Singh Ji; but Mastana Ji and Baba Somanath, both of whom were also Masters, were assigned the work in northern Rajasthan and South India respectively – areas where Kirpal Singh did not go.

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Kabir said:

O Dharam Das, you are the essence of Sukrit. Now take Naam and remove your doubts.

O Dharam Das, I have made you my own and will give you the passport after performing the chauka.

Take the passport after breaking the straw so that the pride of Kal may be ended.

Give up the hope of Shaligram, and accepting the true Shabda, become His servant.

The ten incarnations and the Maya of the gods—all these are the shadows of Kal.

You came into the world to awaken the souls, and you yourself were trapped in Kal's snare.

O Dharam Das, now you too must awake, and manifest the Shabda of Sat Purush.

Taking the passport, awaken the souls, and free them from the snare of Kal.

Only for this work have you come into this world; Don't let any other thought come in your mind.

HYMN

Chatur Bhuj, Banke Ji, Sahte Ji, and you—

All four of you are the helmsmen of the world. Accept this word as true.

For the sake of souls, these four essences are manifested in the world.

I have given my Knowledge to them, hearing which Kal will run away.

COUPLET

O Dharam Das, among the four, you are the Guru of Jumbu Island.

By taking refuge in you, the souls of the forty-two incarnations will get liberation.

THE DESCRIPTION OF PERFORMING ARTI

The giving of the passport to Dharam Das after the Arti was performed by Kabir Sahib

With much love, Dharam Das clutched the Feet: O Lord, You have made me the fortunate one.

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O Lord, I don't have a tongue which can describe Your Nectar-filled Qualities.
O Swami, Your greatness is immeasurable, so how can I describe it, O All-Conscious One?
I am incompetent in all ways, and my thoughts are bad, but You saved me, the sinner.
O Swami, tell me now the secret of Chauka. What must I do, O Abode of Happiness?
Whatever You say, I will do it—nothing will be altered in that.

Kabir said:
O Dharam Das, listen to the preparations for that *arti*, performing which the Yamraj runs away.
Bring a piece of cloth of seven hands and set up a white canopy.
Clean the house and courtyard. Bring a rectangular slab of sandalwood and sprinkle water on it.
Make a square on it using flour and bring one and one-quarter seer of rice.
Bring one white throne and put different types of fragrance there:
White sweets, white betel leaf, and the betel nut should also be white.
Put a clove, cardamom and camphor; and on the leaves of the banana, put eight kinds of dried fruits.
Then bring a coconut, and arrange everything neatly.

Whatever the Master ordered, Dharam Das brought everything.
Then Dharam Das made this request: O Competent One, tell me the way of liberation.
O Master, I have brought everything which You ordered from Your Mouth.
Hearing this, the Master was happy: Blessed are you, O Dharam Das. Now you have understood me.
According to the directions for performing the chauka, the Lord sat on the throne.

SHALIGRAM A sacred stone used in ritual worship, here standing for idols in general.

BRING A PIECE OF CLOTH The white canopy has been explained by Tulsi Sahib as symbolic of the purified attention being brought to the Shabd, and the other elements of this acted-out parable in similar terms. See *Param Sant Tulsi Sahib*, p. 91.

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He called all the younger and older souls in the family of Dharam Das.

Agreeing with each other, both husband and wife took the coconut in their hands.

They presented that to the Master, and with full devotion bowed their heads.

COUPLET

Dharam Das said:

O Satguru, Your Feet are like the moon, and my mind is like the moonbird.

Because of the coming of devotion in my mind, all my doubts are gone.

When the chauka was performed, the Sound of Shabda rang like cymbals and drums.

Dharam Das's straw was broken so that now Kal could not catch him.

The Lord wrote the True Words for Dharam Das, which he accepted right then.

Dharam Das took the passport, and for seven times he prostrated himself.

Then the Satguru put His Hand on his forehead, and giving him the teachings, He satisfied him.

Kabir Sahib gives the teachings to Dharam Das

Kabir said:

Listen, Dharam Das, I have unveiled the secret of the Truth.

I have given you the Drink of Naam, and have finished all the snares of Kal for you.

Now listen to the ways of living, without knowing which man goes astray.

Always do devotion wholeheartedly and, giving up the ego, serve the Sadhus.

First of all, give up the limitations of the family, and then become a fearless devotee.

Giving up all other practices, do seva, as the seva of the Master is the worship of the Master.

The soul who thinks itself clever and tries to deceive the Master is deluded in the world.

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So never hide anything from the Master. Those who hide things from Him remain in the world.
Always keep the Words of the Master in your heart, and never let maya and attachment dampen you.
By living this way, one does not return to this world, and always keeps his heart at the Lotus Feet of the Master.

HYMN

Listen, Dharam Das, be firm in the Naam—the only refuge.
This world is very complicated because Kal has laid his traps.
O Dharam Das, by the glory of Sat Purush's Naam, one understands these things;
If all the men and women in a family take Naam, then the great Negative Power doesn't remain.

COUPLET

Quickly go and call all the souls who are in your home.
Firmly focus your attention on the Beloved so that Kal may not deceive you again.

Dharam Das said:
O Lord! You are the Origin of all souls. You have finished all my pain.
Narayan is my son. To him also give the wealth of Shabda.
—Hearing this, the Satguru smiled, but didn't express His feelings.

Kabir said:
Dharam Das, quickly call those whose end you wish to be glorious.
—Then Dharam Das called everybody: "Come! Bow your heads at the Feet of the Husband!
Brothers, come and touch the Feet of the Competent One—in that way you will not be born into the world again."
Hearing this many souls came and embraced the Satguru's Feet.
One didn't come—Das Narayan. All others came to the Feet of the Master.
Dharam Das thought, Why didn't my wise son come?

Narayan's contempt for Kabir

Dharam Das said to his servants:
Where did my son, Narayan Das, go?

TRUE WORDS The Five Sacred Words mentioned above.

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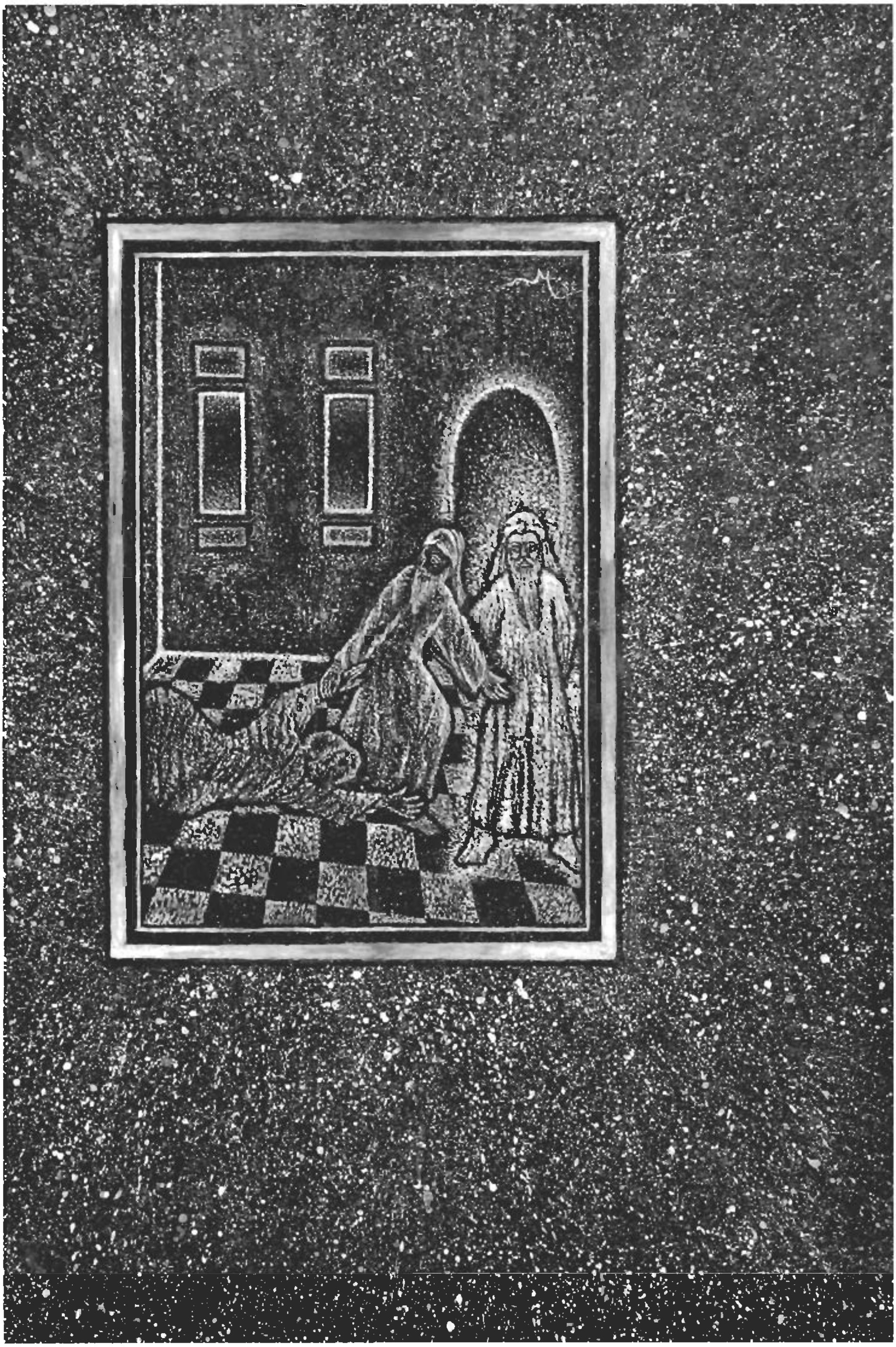

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Somebody go and search for him so that he too may come to the Master.
O Roop Das! have faith in the Master, and look for him. He might be reading the Gita.
Quickly go and tell him that he is called, and that Dharam Das has got a competent Master!
—Hearing this the messenger quickly went to the place where Narayan Das was.

The Messenger said to Narayan Das:
Come quickly! Don't delay! Dharam Das has called you.

Narayan Das said:
I will not go to my father! He is old and his intellect is destroyed.
Who else is a Creator like Hari? Why should I leave him and worship somebody else?
He has become senile, so he likes the weaver; but in my mind I have Vishnu as my Master.
What can I say? I can't say anything as my father has become mad.

The messenger came back to Dharam Das;
After saying that Narayan Das wouldn't come, he kept quiet.
Hearing this, Dharam Das started walking and came to where his son was sitting.

Dharam Das said to Narayan Das:

HYMN

O son, come. Let's go home where the Sat Purush Lord has come.
Make the request and touch His Feet, so that all your karmas may be wound up.
I have come to tell you: Come and accept the Satguru and quickly give up your ego.
This opportunity will not come again, so leave your stubbornness, O mad one.

THE WEAVER The *julaha* – not only a weaver, which is a low caste to begin with, but a Muslim to boot, which puts Kabir on a level about that of an untouchable. To take such a person as a Master is a bitter pill for an orthodox Vaishnavite like Narayan Das.

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COUPLET

I have cut the bonds of Yama by getting the perfect Satguru.
Arise, my son, and come quickly so that you won't have to take birth again.

Narayan Das said:
Father, you have gone crazy. In the third stage of your life you have taken a living Master.
There is no other god equal to the Name of Ram—whom the rishis and munis also serve.
You have left Guru Vishnu, and in your old age, you have taken up the living Master.

Dharam Das said:
(Taking him by the arm he lifted him up and brought him before the Satguru.)
O child, touch the Feet of the Satguru, Who is the Liberator from the bonds of Yama.
The pain of coming in the womb again does not come to the soul who gets the Refuge of Naam.
He leaves the world and goes to Sat Lok where the Naam of the Guru helps him.

Then Narayan Das turned his face and said: The low one has come into our house!
From where did this living thug come who has driven my father crazy?
Condemning the Vedas and Shastras, he speaks of his own glory!
As long as this living thug remains with you, I give up the shelter of this house!
—Hearing this, Dharam Das became upset, and didn't know what his son might do.
Then Amin, his wife, counseled him in many ways, but he did not take even one thing into his heart.
Then Dharam Das came to the Master and made this request:

O Lord, tell me the reason why my son has doubts.

The Satguru smiled and said: Dharam Das, I told you this earlier also.
Again I am telling you. Listen attentively and don't be surprised.

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When Sat Purush's orders came: "O Gyani, quickly go into the world
Because Kal is giving pain to the souls. Hurry and go cut the bonds of Yama."
Immediately Gyani bowed His head and went to the unjust Dharam Rai.
When Dharam Rai saw Gyani, his form swelled with anger.

Dharam Rai said:
"I have got this place by doing service, so why did you come into the Ocean of the World?
O Gyani, You don't know about me. I will kill you!"

The Gyani said, "Listen, unjust one! I will not be frightened by you.
If you will speak egoistic words, very soon I will kill you!"

Then Niranjan made this request: "You are going into the world to liberate the souls.
When all the souls have gone to Sat Lok, how will my hunger be satisfied?
Daily I have to eat one lakh jivas and restore one lakh and a quarter.
As Sat Purush has given me this plane, in the same way, O Gyani, You also give me something.
You will go into the world and bring the souls, and free them from the trap of Kal.
In the first three ages few souls went, but in the Kali Yuga You will work hard.
Now You will establish Your Path and will send the souls to Sat Lok."
After saying this, Niranjan continued, "But I don't have any force over You.
If any other brother had come, I would have smashed and eaten him at once!
If I say anything to You, You will not obey it, and You will go into the world.
I will do something there so that nobody will believe in Your Shabda.
There I will create such karmas and illusions that nobody will find the way out.

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In every single home I will create the ghost of illusion, and deceiving the souls, I will make them forget.
All humans will eat flesh and drink wine, and all kinds of flesh will be the favorites.
O brother, Your Devotion is difficult—Nobody will believe it, I'm telling You!
That is why I say: 'Don't go into the world now!' "

Kabir said:
At that time I told Kal, "I know your deceptions and tricks.

HYMN

Making the souls firm in the true Shabda, I will enable them to remove your illusions.
I will make them recognize all your tricks, and by the strength of Naam I will liberate the souls.
Those who remember me in thought, word and deed, focusing their attention on the Elementless,
Such souls will go to the Immortal World, putting their feet on your head.

COUPLET

Any brave and wise soul will finish your ego.
And very happily that soul will be convinced of the true Shabda."

Hearing this Kal felt defeated and started to think of deceptions.

Dharam Rai said, "O Happiness Giver, Essence, explain this thing to me:
What will be Your Name in this age? Speak that Name aloud for me."

Kabir said:
"In the Kali Yuga my name will be Kabir, and by saying 'Kabir' Yama will not come near the soul."

Hearing this, the unjust one said, "Listen, Kabir, I'm telling You.
In Your Name I will maintain the Path, and in this way I will deceive the souls.
I will make twelve paths, and in your Name I will preach of them.

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My essence, Mritu Andha, will be incarnated in the home of Sukrit.
Mritu Andha will go in Your home and will bear the name Narayan.
First my essence will go, and then, brother, yours will go.
Accept at least this request which I am making, again and again having faith in You."

Kabir said to Dharam Das:
Then I told him, "Listen, Dharam Rai. For the sake of souls you have laid your traps."
I gave him that promise, and then came to the world. So the Mritu Andha has come into your home, bearing the name of Narayan.
Narayan is the essence of Kal. And for the souls, Kal has laid this trap.

HYMN

In My Name he will brighten the path and deceive the souls.
The souls who do not know his secret will go to hell.
Just as the hunter plays the music to attract the deer, and
Hearing the music the deer comes near and the hunter hits him:

COUPLET

In the same way Yama has set up this trap, but those who are supposed to wake up, will do so.
Those who will get the Word from My Essence, will get to Sat Lok.

DESCRIPTION OF THE TWELVE PATHS

Dharam Das said:
O Lord, tell me about the twelve paths which You lost to Kal.

IN THE HOME OF SUKRIT That is, Dharam Das. The history of Sant Mat shows that the family members and children of Masters are very often sources of trouble.

IN MY NAME Although he rejects the Path, Narayan will not hesitate to proclaim himself Dharam Das's (and hence Kabir's) successor, on the grounds of his physical descent.

TWELVE PATHS These "paths" are distortions of Sant Mat, made by isolating certain aspects of the teaching and emphasizing them to the exclusion of the rest, thus giving a misleading picture of the whole; they are cleverer by far than outright lies, since almost everything taught in them can be verified in the Sant Mat literature. These paths are described sketchily, however; full details are given under the heading of the "four paths" in "The Story of the Future" below. The "twelve" are derived from the "four" and represent various refinements and interactions of them.

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O Satguru, tell me about the custom for each path, so that I may know.

I am ignorant, and know nothing. You are the Lord, Sat Purush.

Have mercy on me, the servant. *Saying this, Dharam Das got up and touched both the feet.*

Kabir said:

Dharam Das, understand this message: I will clear up all your illusions.

I will tell you the names of the twelve paths, and will make you know their secrets.

Dharam Das, I will say aloud their customs and secrets:

I will finish the deception of your heart and will remove all the doubts of your mind.

The Path of Mritu Andha Doot

Listen to the description of the first path, Dharam Das. In your mind be ready to discriminate.

Mritu Andha is one boundless messenger who has been incarnated in your home.

He will be very painful for the souls, again and again I am cautioning you.

The Path of Timir Doot

Secondly Timir Doot will come. He will be born in the Ahir caste, and will be called "Servant."

He will steal many of your scriptures and will maintain his path separately.

The Path of Andha Achet Doot

Now I tell you of the third path and the Andha Achet Doot.

He will come to you as your barber and his name will be Surat Gopal.

Keeping the souls in the illusion created by the combination of words, he will establish his separate path.

The Path of Manbhang Doot

Listen, Dharam Das, about the fourth path which will be maintained by Manbhang Doot.

He will establish the path taking the story of creation. He will come

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into the world saying that his path is the original path.
He will explain to the souls about the name "Loodi" and he will call that name the "philosopher's stone."
He will speak of the simran of the sound created by bamboo, and in this way he will keep all the souls here.

The Path of Gyan Bhangi Doot

O Dharam Das, listen about the fifth path which the Gyan Bhangi Doot will start.
That path is the path of the gods and the imperfect sadhus.
By making the souls recognize the signs of tongue, eyes and forehead, by explaining about the scar and the mole, he will keep the souls in deception.

COUPLET

Whatever work one would like to do, he will keep him in that work.
In that way he will tie up all men and women and will spread in all ten directions.

The Path of Manmakarand Doot

The name of the sixth path will be "Kamali Path" and it will start when the Manmakarand Doot will come in the world.
He will reside among the dead bodies, and becoming my son, he will falsely brighten the path.
He will show the shimmering light to the jivas, and in this way he will delude many souls.
As long as the soul will have that sight, he will see that shimmering light.

DOOT Messenger; emissary. These *doots* are all historic human beings, but their names as humans are different (in some cases, their human names are also given.)

SIGNS OF TONGUE, EYES AND FOREHEAD These signs, along with others, including the mole, exist and are found on a genuine Master; nevertheless, they are far from the most important signs and since, like anything physical, they can be imitated, emphasis on them is very misleading.

SHIMMERING LIGHT Genuine Masters also show light to their initiates and, in the beginning, it may well be shimmering. But the light given by a Master who is the embodiment of Sat Purush is valuable because it leads to the entire spectrum of Light coming down from Sach Khand; the light given by an emissary of Kal leads nowhere.

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Those who do not see with both their eyes, how can they test the shimmering beauty?
Understand the shimmering beauty of Kal, and don't take it as Truth in your heart.

The Path of Chitbhang Doot

The seventh messenger is Chitbhang, who will have different faces, voices and minds.
He will run the path in the name of "Daun" and he will falsely call the one who speaks this word as Sat Purush.
He will talk about the five elements and the three gunas, and in this way he will maintain the path.
Speaking the words, he himself will become Brahma (and will say), "Why did Rama make Vashishth as his Master?
Krishna also did service to the Master, to say nothing of the rishis and munis.
Narada blamed his Master. That is why he suffered, living in Hell."
The Doot will impose the knowledge of Bijak as the insect remains in the goolar tree.
Nobody will be benefited by this path. By walking upon it the soul will weep.

The Path of Akalbhang Doot

Now I'll tell you about the eighth path, and will explain to you about the Akalbhang Doot.
He will steal something from the Koran and something from the Vedas and will say, "This is the path which leads to the real home."
He will also take some qualities from me and then he will make a book.
He will establish the path giving the knowledge of Brahm, and the souls who are involved in rites and rituals will be attracted to him.

The Path of Bishamber Doot

O Dharam Das, listen to the story of the ninth path, how Bishamber Doot will perform the play.
The name of the path will be "Ram Kabir Path" in which good and bad qualities will be counted alike.
He will say this: "Understand sins and virtues as equal."

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The Path of Naktanen Doot

Now I am telling you about the tenth path. The name of the Doot is Naktanen.

He will run the path, calling it the "Satnami Path," in which he will unite all the souls of the four different castes.

He will unite Brahmin, Kshatriya, Vaishya and Shudra.

O Brother, he will not recognize the Shabda of Satguru, and following him the souls will go into Hell.

He will explain and describe the body, and will never get the Path of Sat Purush.

HYMN

Listen, Dharam Das, to the play of Kal. He will create many traps.

He will devour many souls involving them in the chains of Karma.

The soul who will recognize my Shabda will become free from the snare of Yama.

Accepting the Naam and by Its Glory, he will go to the Immovable Plane which is the Region of Peace.

COUPLET

The Nectar-filled Simran, which has precious qualities, is the Essence of Sat Purush's Shabda.

BOTH THEIR EYES Outer and inner. The experience of Inner Light is a valuable criterion; but in order to assess it properly, we have to look at the Master with our outer eyes also. Do we find ourselves spontaneously loving him? Do we find that in his company we want to meditate and find God, and that our outer attachments interest us less and less? Has he spent a significant amount of his life in meditation and shown by his actions that he is not interested in getting anything from his disciples (money, adulation, fame, etc.) but only in giving them something? The inner experience that the Master gives is the validation of his life, but his life is the validation of his gift.

BIJAK Another book written by Kabir: a collection of songs. Every thing that Chitbhang has said is true, with the exception of the inaccurate explanation of the Word; nonetheless the soul is missing and it is worse than useless.

KORAN AND VEDAS Real Masters often use points from the Koran and Vedas to explain their teachings—not to mention the writings of Kabir. But they do many other things also.

BRAHMIN, KSHATRIYA, VAISHYA, SHUDRA Real Masters lay great stress on the foolishness and viciousness of caste barriers, refuse to allow those barriers among their disciples, and to drive the point home still further, have been born in all castes including the lowest. Nevertheless to emphasize this only and ignore the Shabda or Sound Current which is what makes all humans one, is to turn the Path into a social revolution and to forget the whole idea of spiritual liberation.

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If the soul accepts It in thought, word and deed, she crosses the Ocean of Life.

The Path of Durgdani Doot

I am telling you about the eleventh path, which is of Durgdani, who was a boundless messenger.
He will establish his path as "The Path of Souls" and he will explain it by the body.
He will tell the souls to perform things with their body and, deluded by him, the souls will not cross.
The soul who is proud, hearing his knowledge, will love him.

The Path of Hansmuni Doot

Now I will tell you of the manifestation of the twelfth path in which Hansmuni Doot created this play.
First he will come as a servant in your home, and he will serve you a lot.
Later he will start his own path and will trap many souls. He will oppose the Essence and the Incarnations. He will believe in some Knowledge and in some he will not.
In this way Yama will set up the play, and from his essence he will create twelve paths.
Again and again they will come, and again and again they will go, and again and again they will appear in the world.
Wherever the Messengers of Yama appear, they will tell a lot of knowledge to the soul.
They call themselves by the name "Kabir", and they will always give the knowledge of the body to those whom they initiate.
Wherever they take birth in the world, they will come forward and spread the path.
They will show miracles to the souls, and deluding them, they will bring them into Hell.

HYMN

Listen, Dharam Das: In this way the mighty Kal will come and deceive.
Those who will accept the Light of My Words, I will save them.
O My Essence! Awaken the souls by giving them the true Shabda.
By keeping the Knowledge of Master firm in the heart, one will test the Shabda and recognize Yama.

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COUPLET

O Dharam Das, awaken! Yamraj deceives like this.
Those who will take the Naam with faith, Yama will not get them.

Dharam Das said:

O Lord, You are the Origin of all the souls, may You finish all my pain.

Narayan is my son. Now I have thrown him out. The essence of Kal took birth in my home and became painful for the souls.

Hail to the Satguru! You have shown and made me recognize the essence of Kal.

I have given up my son Narayan and I have believed in Your Words.

DHARAM DAS SAHIB HAS THE DARSHAN OF THE NOTM ESSENCE

Dharam Das said:

Bowing his head, Dharam Das made this request: O Lord—Happiness Giver to All the Souls—tell me, in which way will the souls cross the Ocean of Life?

Tell me, O Beautiful Husband of the Souls, how will the Path be maintained, and how will the souls go to Sat Lok?

I have thrown out Narayan Das—who was my son—knowing that he is Kal.

Now, O Lord, show me that Path by which the souls may go to Sat Lok.

How will my lineage continue, and how will they follow Your Path?

That's why, O Lord, I am making a request to You to tell me how the Path will continue.

Kabir said:

Listen, Dharam Das, to the Teaching of Shabda: I am giving you this message, understanding you as my own.

The Soul *NOTM* is the Essence of Sat Purush which will manifest in your home.

SOME KNOWLEDGE A summing up of the characteristics of all the Messengers: they "will believe in some knowledge and in some they will not." Far more selective and misleading than a flat contradiction.

MIRACLES Both Masters and emissaries of Kal have power to do miracles, but only the emissaries do them publicly for the purpose of making disciples.

NOTM The essence of essences.

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The Word will incarnate into the world, and will be called by the name "Chudamani."
The Essence of Sat Purush in the *NOTM* Incarnations will cut the snares of Kal and remove the doubts of the souls.

HYMN

In the Kali Yuga the soul will become free from Kal by the Glory of Naam.
Those who will firmly accept the true Naam within themselves will become free from the traps laid by Yama.
Yama will not come near those who will have faith in the Incarnations. Such souls go across the Ocean of Life after putting their feet on Kal's head.

COUPLET

O Dharam Das, take this into your heart:
I will liberate those souls who will become firm in the Words of the Incarnations.

Dharam Das said:
O Lord, folding both my hands, I make this request—but saying this, my soul is trembling:
The Word will be incarnated as the Essence of Sat Purush, but the doubt of my mind will go if I have His darshan.
O Lord! Accept this request of mine—O Lord! shower this mercy on me—
Then I will know the Truth and will be convinced of Your Words.

Hearing this, the Lord spoke these words, "O Muktamuni, My Essence,
Becoming dependent on Me, Sukrit has asked for Your darshan, so You come and give Your darshan."
Then for one moment Muktamuni came and Dharam Das had His darshan.

Dharam Das fell at the feet and touched them: Now You have fulfilled the desire of my heart.
Again and again he put his heart at the Feet: O Noble Sat Purush, You have made me have the darshan. Having the darshan my heart is happy like the moonbird getting the moon.
Now O Lord Gyani, shower such grace so that the Incarnations of the Word may manifest into the world.

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I am making this request to You, O Lord, so that the Path may continue.

THE MANIFESTATION OF CHUDAMANI

Kabir said:

Listen, Dharam Das: After ten months Chudamani's soul will manifest.

He will be born in your home, and for the sake of the souls he will take up the body.

Dharam Das, listen to these words of wisdom I am telling you, understanding you as my own.

You have got the store of things which I have given you. Now the one who will become your son is My Essence.

Then Dharam Das made this request: O Lord, explain this to me:

O Sat Purush, I have controlled the organs of senses. How will Your Essence take birth in the world?

Then the Lord spoke these words, giving the orders to have the relation through the attention only:

O Dharam Das, I am writing the Paras Naam by which the Essence will take birth.

Understand the signs which I am explaining to you. Dharam Das, listen to this attentively:

On the betel leaf write the sign of Sat Purush and give that to Amin.

Then the doubt of Dharam Das went away, and the subject became clear to him.

CHUDAMANI Dharam Das's successor; the next Master.

MUKTAMUNI The Notm Essence in its pre-incarnate form; that is, the soul that becomes Chudamani before he became him.

CONTROLLED THE ORGANS OF SENSES Dharam Das has had children and lived a householder's life; nevertheless he and Amin have since, under the guidance of Kabir, been leading together a life of chastity and intend to continue so.

THROUGH THE ATTENTION ONLY Not exactly a virgin birth; Amin has had children. But it's the same phenomenon.

BETEL LEAF "Betel leaf" or *pan* stands, here and elsewhere in the poem, for one or another of the lotus-centers or *chakras* within the body. (See *Param Sant Tulsi Sahib,* p. 104.) The conception of Chudamani occurs via the essence of the sexual force rather than through the physical manifestation of it.

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Dharam Das called Amin and made her fall at the Feet of the Beloved Lord.
On the betel leaf he wrote the Paras Naam and gave it to her, by which she conceived the child.
Chudamani resided in that pregnancy which came about through the attention.
Dharam Das ordered Amin, and then she came and saluted him.
When the pregnancy of ten months was full, the Essence, Chudamani, was born.
This happened on the seventh day of the moonlit half of Agahan.
When Muktayan, the Liberation Giver was manifested, Dharam Das gave away all his wealth:
Fortunate am I that you have come into my home! *and then Dharam Das bowed at His feet.*

When Kabir came to know that Muktayan had come, at once He came to Dharam Das's house:
For the Liberation, the Imperishable Muktayan has come, and for the sake of the souls, he has taken up the body.
Now the undecaying Sign, which will liberate the souls from Yama, has manifested.
By the coming of Muktamuni, the souls will become free.

THE ESTABLISHMENT OF THE KINGDOM OF FORTY-TWO INCARNATIONS

After some days passed, the Lord said these words: O Dharam Das, bring what is needed. I will perform the chauka.
I will establish the Kingdom of Forty-Two Incarnations that the work of the souls may be accomplished.
—Then Dharam Das brought what was needed and placed it before Gyani.

Dharam Das said:
O Gyani, if You want anything else, then tell me.

The Lord prepared the chauka as before, and whatever He wanted, He asked for.
The rectangular slab was decorated in many ways and there Chudamani was made to sit.

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Kabir said:

You have come into the world by the orders of Sat Purush, and using His Means, You have to liberate the souls.

I give You the Kingdom of Forty-two Incarnations, and by You the souls will get their work done.

Kabir gives the teachings to Chudamani

From you will come the forty-two Incarnations who will liberate the souls.

From them sixty branches will come out, and from those more will sprout.

You will have ten thousand little branches, and they all will continue along with the Incarnations.

One who will use force to form the relation, I will not send to Sat Lok.

As you have become the helmsman, your branch will also become like that.

HYMN

Listen, O Essence of Sat Purush, You are from the High Lineage, and not of anyone else.

You are the *NOTM* Essence of Sat Purush Who has manifested in this Ocean of the World.

Seeing the souls in a bad condition, Sat Purush has sent You.

Any soul who will understand You as the essence of someone else, will be devoured by Yama.

COUPLET

The connoisseur of Knowledge will recognize the Incarnations as the Form of Sat Purush.

TEN MONTHS Lunar months.

MUKTAYAN Another name for Chudamani.

GAVE AWAY ALL HIS WEALTH Dharam Das was one of the richest men in India, and he is famous to this day for having given away his fortune.

SOME DAYS A significant amount of time.

FORTY-TWO INCARNATIONS The various lines of Masters in the Kali Yuga established by Kabir. Many of them have not manifested yet.

SIXTY BRANCHES From our point of view, these numbers are meaningless. The point is that there will be an abundance of Masters as the Kali Yuga continues.

FORCE It is fundamentally against the teachings of the Masters to use any kind of intimidation – physical, mental or psychic – to bring people on to the Path, and those who do it are the losers.

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He who gets the Sign of the Incarnations will become the Hansa.

Kabir said to Dharam Das:
Listen, Dharam Das: Now I am giving you the storehouse.
O brother, now I am explaining to you all that I gave you before.
When Chudamani becomes perfect and Kal sees this, he will be shattered.
—Hearing this, Dharam Das got up and called Chudamani near him.
Right then he was given Naam and in that no delay occurred.
When both of them touched the Feet of the Master, Kal started trembling with fear.
In His Mind, the Satguru became pleased, and looking at Chudamani, He was very happy.
Then He told Dharam Das: Listen, Sukrit: You are a very fortunate one.
Your Lineage has become the Liberator of the world and will make the souls cross the ocean of the world.
There will be forty-two Incarnations, and the first one to manifest will be My Essence.
He will be the Word Incarnate. Those who come after Him will come into the world from *Bind*.

The greatness of the Incarnations
The souls who get the passport from these Incarnations will go to Sat Lok, becoming fearless.
Yama will not block their way, and the eighty-eight crore prisons will feel the loss.
No matter if someone tells them of any other knowledge, He will repeat the Naam of Kabir day and night.
No matter if one speaks constantly of other knowledge; without the knowledge of the Incarnations all is false.
Go and ask the one who knows about the taste of food: No matter if one prepares the food in many ways, it will remain bland without salt.
Understand food as knowledge, and the Sign of the Incarnations as its taste.
There are fourteen crores of knowledge, but the Essential Shabda is different from them.
In the sky nine lakhs of stars appear, and looking at them, everyone becomes happy.

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But when the sun comes out in the day, it hides the light of the stars.
The knowledge is like the nine lakh stars, and the Essential Shabda is like the sun.
Lakhs of knowledge explain things to the souls, whereas the Sign of the Incarnations takes the souls Home.
Listen to one more example of how the ship crosses the sea: Shabda is the Ship, and your Incarnation is the one who takes them across.

HYMN

O Dharam Das, I have described to you the Origin of Sat Purush.
Those who take any other path than that of the Incarnations will go to the Region of Yama.
The soul who, day and night, will sing the Shabda without getting the Sign of the Incarnations
Will be caught in Kal's trap. Do not blame me afterwards!

COUPLET

Those who recognize the Shabda, giving up the qualities of the crow, will become the Hansas.
Kal will not get those who accept the Essential Shabda firmly.

BIND Seed; refers to physical birth in the normal way, from the father's semen. Chudamani is the only one who will be born miraculously.

CRORE Ten million.

FOOD AS KNOWLEDGE The knowledge of this world in all its aspects is meant for us; it is our food. But unless it is salted with that which the Master gives us, it is tasteless and useless to us.

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IV. The Story of the Future

THE BEGINNING OF THE STORY OF THE FUTURE

Dharam Das requested: O Lord, I sacrifice myself on you.

Lord, You have told me that the Incarnations come into the world for the sake of the souls.

The Gyani who will recognize the Word Incarnate will not be stopped, even by strong force.

I have understood the Incarnation as the Form of Sat Purush, and in my heart no other thought has come.

The Notm Essence manifested and came into the world, and I have seen and tested Him thoroughly.

Even so, I have one doubt. Shower grace on me so that it may go.

I was sent by the Competent One, and when I came into the world, Kal trapped me.

You call me the Essence of Sukrit. Even so, the terrifying Kal bit me.

If this should happen to the Incarnations, then all the souls of the world would be destroyed.

So, shower such grace, Remover of Pains, that Kal Niranjan may not deceive the Incarnations.

I don't know anything else. O Lord, my reputation is in Your hands.

Kabir said:

Dharam Das, you have thought correctly. Your doubt is appropriate.

Dharam Das, in the future it will happen that Dharam Rai will play this trick,

Which I will not hide from you. Whatever will happen, I will tell you truly.

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But first hear what I have already told you, and listening to it attentively, know it.
In the Sat Yuga Sat Purush called me and ordered me to go into the world.
When I came, I met Kal on the way. After debating with him, I removed his pride.
Then he deceived me, and took three yugas from me.
Then the unjust Kal told me, "O Brother, I will not ask for the fourth yuga."
After I gave him my promise, I came into the world.
I didn't manifest my Path in the first three ages, because I gave them to him.
When the fourth age, the Kali Yuga came, again Sat Purush sent me into the world.
The butcher Kal stopped me on the way, and in many ways he pleaded with me.
I have told you that story and the secret of the twelve paths before.
He deceived me, and told me only twelve—He didn't tell me any other thing.
In the first three ages he defeated me, and in the Kali Yuga he set many traps.
He told me (that he has) created twelve paths—but he hid four from me.
When I made four Gurus, he also sent his essences.
When I made four helmsmen, Dharam Rai increased his apparatus of deception.
Sat Purush enlightened me to this. O Dharam Das, I am telling you this as a spiritual work:
O brother, those who will have Naam as the Helper in their heart, only they will understand all this play.

NIRANJAN'S ORDERS TO HIS FOUR MESSENGERS

Niranjan made four messengers to whom he gave many teachings.

He told them, "Listen, essences: You are of my own lineage.
Whatever I tell you, believe that, and obey my orders.
One brother, who is called by the name Kabir in the world, is my enemy.

HE HID FOUR Without which the twelve don't make much sense.

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He wants to finish the ocean of the world and take the souls to Sat Lok.
Deceiving, and creating fraud, He deludes the world, and He makes all free from my path.
Making the souls hear the true Naam, He sends them to Sat Lok.
Because He is determined to ruin the world, that is why I have created you.
Obeying me, go into the world, and, in the name of Kabir, establish your paths.
The souls of the world are lost in the sweetness of pleasures—they do whatever I tell them.
You create four paths in the world and show them to the people.
All four of you should bear the name Kabir, and don't speak any word from your mouth except 'Kabir.'
When the souls come to you in the name of Kabir, speak those words which are pleasing to their minds.
In the Kali Yuga the souls do not have any knowledge. Looking at others, they follow a path.
Hearing your words they will be pleased, and again and again they will come to you.
When they become firm in their faith in you, with no differences in their minds,
Throw your snare on them. Be careful! Don't let them know your secret!
In Jumbu Island make your home where the name of Kabir is pervading.
When Kabir goes to Bandho Garh and accepts Dharam Das as His Own,
He will establish the Kingdom of Forty-two Incarnations and then His Kingdom will spread.
I will stop the souls by fourteen Yamas, and by twelve paths I will deceive them.
Even so, I have my doubts. That's why brothers, I am sending you.
Attack the Forty-two and trap them in your words. Then I will know, brothers, that you have obeyed me."

Hearing those words, the Messengers became very happy: "O Mighty One, we have accepted your orders.
As you have ordered us, we take those words on our heads.

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By your grace we have become fortunate." Folding their hands, they answered like that.

Kabir said to Dharam Das:

Hearing this, Kal became happy. He was overjoyed at what the Messengers said.

He explained many other things to them. In this way, Kal the unjust showed them his path.

Giving them many mantras to devour the souls with, he told them, "Brothers, go into the world!

All four of you go, taking four different forms, and don't spare large or small.

Set the traps, brothers, in such a way that my food will not go out of my hands."

Hearing these words, they became very pleased: the words of Kal seemed a flow of nectar.

So these are the four Messengers manifested in the world, and they will establish four paths.

Consider these Messengers as the heroes and the leaders of the twelve paths.

The four paths established by them will be changed back and forth to explain things.

These four paths are the origin of the twelve paths, and they will be painful for the Word Incarnate.

Hearing this Dharam Das became nervous, and folding his hands, he made this request:

Listen. O Lord, Now my doubt has become stronger.

RUIN THE WORLD If all the souls are liberated, who will live in Kal's creation? These entities do not think of themselves as evil; in fact quite the opposite: they have a holy mission, to literally save the world.

BEAR THE NAME OF KABIR Or any other famous Master. If his name is repeated often enough and loudly enough, no one will notice that what is being advocated has nothing to do with him.

WHICH ARE PLEASING TO THEIR MINDS What they want to hear as opposed to what they need to hear. They will be lulled to sleep, in other words, rather than awakened.

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O Master, don't delay! First, tell me their names.
I am asking this from You for the sake of the souls. Tell me their nature.
Tell me the forms of those Messengers, their signs, and also their effects.
Which form have they taken in the world, and how do they trap the souls?
In which country will they manifest? O Lord, You tell me all.

Kabir said:
Dharam Das, I am explaining to you the secret of the four Messengers.

DESCRIPTION OF FOUR MESSENGERS

First of all, listen to their names: "Rambh, Kurambh, Jay and Vijay."

Description of Rambh Doot

Rambh Doot will set up his residence in Kalinjer Garh.
He will be called the devotee of the Lord, and will bear the same name. He will take on many souls. Those who will be true to their hearts, will be saved from this poisonous trap of Yama.
Rambh Yama is mighty and hostile. He will condemn you and me. He will condemn *arti*, initiation, Sat Lok, and other planes.
He will condemn the Scriptures, and the Knowledge of Naam. Seriously he will utter the *Ramainis* of Kal.
He will argue over my Words, and many will be caught in his trap.
Taking my Name, he will constantly spread the path in all four directions.
He will call himself "Kabir" and will say that I am controlled by the five elements.
He will say that the souls are Sat Purush, and deceiving the souls, he will condemn Sat Purush.
He will say that this Kabir is the god of souls, and he will also call the creator "Kabir."
But the creator is Kal, who gives pain to the souls, and like him, this Yam Doot will attract the souls.
Those who perform rites and rituals will be called the "Sat Purush" by him, and hiding Sat Purush, he will manifest his own self.
If the soul himself is everything, then how could it be suffering all this pain?

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Being controlled by the five elements the souls suffer—and still he calls them equal to Sat Purush?

The Body of Sat Purush is Immortal and Forever Young. He has many skills, and His Beauty bears no shadow.

Still, this Doot of Yama will condemn Him, and will say that the souls are Sat Purush.

Then he will go to the ocean and will see his own shadow. Seeing himself as the Wordless, he will be deceived.

Without the mirror he will see his own form! O Dharam Das, this "Guru" is the uniquely reachable one!

HYMN

Listen, Dharam Das. In this way the limitless mighty Rambh will play the deception.

Singing the name "Kabir" he will trap many souls in this world.

Using the Sign of Shabda, you should awaken the Essence and the Incarnations.

Using the Knowledge given by the Master, test the Shabda and recognize It in your heart.

COUPLET

O Dharam Das, be wary within yourself when Yamraj plays this deception.

Having faith in Shabda, awaken the souls in Shabda.

Description of Kurambh Doot

I have explained to you the story of Rambh, and now I will describe the qualities of Kurambh.

RAMBH DOOT The path of Rambh Doot is that particular distortion of Sant Mat which can be called "intellectual non-dualism." The Masters, including Kabir, teach the basic unity of the universe and the ultimate identification of the liberated soul with God; Rambh Doot is teaching that the *bound* soul is one with God (and that there is no God *other* than it), and therefore needs no initiation, no Master, etc. This teaching also ignores the inner planes and the existence of the Negative Power: these, like initiation, etc., are seen as dualistic and therefore inferior. The result of this teaching on its unfortunate devotee is the compounding of the illusion: since he is already awake, why should he make any effort to wake up? He lulls himself back to sleep with affirmations of his awakenedness.

SEE HIS OWN SHADOW The ocean is the *Bhav Sagar,* the ocean of the world. When he sees his shadow – his relative stature in the lower world – he is convinced of his mightiness and thinks of himself as God. This is a very Blakeian image.

KURAMBH DOOT "He will create the trap by telling true things" which are

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He will manifest in Magadh (the southern part of Bihar), and will bear the name "Dhanidas."

Kurambh Doot will set up many traps, and by his knowledge he will mislead the souls.

Yama will destroy by deceit those who have ordinary knowledge within them.

Dharam Das said:

O Lord, tell me about the knowledge he will give out.

Kabir said:

Dharam Das, listen to the trap of Kurambh: He will firmly create a trap by telling true things.

He will keep people devoted to the sun and moon, and constantly he will talk about the phases of the moon.

He will describe the five elements as the most important thing, and the unwise soul will not understand his deception.

He will spread the path of astrology, bringing the soul under the control of the visible planets. He will make the souls forget the Lord.

Giving out the knowledge of water and air, he will describe the names of air.

He will present many interpretations of *arti* and chauka, and deceiving the souls, he will mislead them.

When he makes someone his disciple he will do special things: he will read the lines of every single part of the body.

O brother, he will examine from head to foot. Putting the souls in the trap of Karma, he will mislead them.

After examining the souls, he will hang them on a spear, and after hanging, he will eat them.

He will make the souls sacrifice gold and women as donations, and in this way he will plunder the souls.

Tying up the souls he will cause them to go back and forth, and involving them in their deeds, he will make them the disciples of Yama.

There are eighty-five winds of Kal. Writing the names of these winds on the betel leaves, he will make the souls eat them.

Talking about the water and the wind, he will spread the path, and in the name of the winds he will perform the arti.

Visualizing the eighty-five winds, he will thoughtfully perform the arti and chauka.

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O brother, he will examine the mole and warts everywhere on the body, whether male or female.

From head to foot he will read all the lines. He will examine the "conch," "circle," and the "oyster."

O brother, such are the evil ways of Kal by which he will create doubt in the soul.

By creating doubts, Kal will devour the souls and will make their condition very bad.

Listen to more ways of Kal. Whatever he speaks will be false.

By creating sixty divisions of time and twelve months he will create illusion in the body.

He will pretend to give the simran of the naam which is full of five nectars, essence of Shabda, abode of qualities.

Whatever has been made for the soul—Kal plans to put his deception in that.

He will tell about the use of five elements, saying that this is the path.

Five elements, twenty-five natures, three gunas, and fourteen yamas will be called God by him.

O brother, this Yama has created the snare of five elements in which he will trap the souls.

Being in the body, if one puts his attention on the elements, where will he go after leaving the body?

Where his desire is, there will he reside—as his attention is in the elements, he will go into the elements.

He will make one leave the contemplation of Naam and will keep him trapped in the physical.

O Dharam Das, what more can I say! This Kurambh Doot will do atrocious deeds.

Only the soul who understands and merges into me, will recognize his deceptive nature.

All of the five elements are part of Kal. Following them the jivas perish.

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unimportant for the salvation of the soul. This is the path of absorption in physical phenomena, and is another classic distortion of Sant Mat. Astrology, palmistry, dieting, physical healing – the emphasis is always on the five elements at the expense of the soul. The individual may consider that he is on the Path, but where is his attention? "As his attention is in the elements, he will go into the elements. He will make one leave the contemplation of Naam and will keep him trapped in the physical." This path also is often taught in the name of some Master.

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HYMN

Dharam Das, you have listened to the play of Kurambh who will create many traps and catch the souls.
By spreading the path of the elements, he will devour countless souls.
In the name of Kabir he will establish his path in the world.
The souls who go to him, being controlled by illusion, will fall in the mouth of Kal.

COUPLET

Simran, which is full of nectar and precious qualities, is the Essence of Sat Purush's Shabda.
Those who will accept It firmly in thought, word, and deed will cross the ocean of the world.

Description of Jay Doot

I have described Rambh and Kurambh. Now understand the bani about Jay.
The Messenger of Yama is very horrible, and this evil one will call himself the "Origin."
He will be born in the village of Kurkut and will live near Bandhogarh.
He will be born in a family of cobblers, and he will criticize the high castes.
The Messenger will call himself the servant of the Lord, and he will have a son named Garpat.
Both father and son will be very painful. They will come and attack your family.
He will say, "The Origin is with me." O Dharam Das, he will remove you.

JAY DOOT The most blatant and dangerous of the four, this is the left-hand path of Tantra in which the "female organ is the philosopher's stone" and the attention is kept concentrated in the lower *chakras* or centers of the body. Sensual experience is identified with mystical experience, and the sound that is heard—the *Jhang Naam*—is the sound coming from the lower chakras and heard on the left side, thus dragging the listener down rather than pulling him up. Ritual use of flesh food, alcohol and drugs may be other aspects of this path. As with others, there is truth also here: Kabir himself was born in a low caste and criticized the high castes very thoroughly, for example. But it is drowned by the falsehood.

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He will give out the knowledge of many scriptures, and will change the conversation of Gyani and Sat Purush.

He will say, "Sat Purush has given me the *root mantra,*" and that "Dharam Das has not recognized his own origin."

In this way this Kal will be mighty and will create doubts for the Incarnations.

He will make the Incarnations believe in his teachings and will impose his teachings on them.

By his sign the Incarnations will be disturbed, even the pure souls will become of Kal's nature.

He will talk about the Jhana Shabda, O brother, and he will make even the true souls forget.

As the body is created by the water, saying this he will impose his path.

He will say that the root-seed of the body is karma, and he will keep the Naam hidden.

First he will keep his mantra hidden. When the disciple becomes firm—only then will he speak it.

First he will explain the knowledge of the scriptures, and later on he will make the souls firm in Kal.

He will say that the female organ is the philosopher's stone, and asking for the disciple's permission, he will take her.

First he will speak the words of knowledge, then he will make the disciples drink the root mantra.

That root is the mine of Hell. This crooked Yama has decided to play this deception.

He will explain the meaning of the story of *Jhanjhari Deep*, and will tell the disciples to contemplate on *Jhang Naam.*

He will call the Limitless Sound the place of the Negative Power, and will preach the path of five elements.

He will go in the cave of five elements where he will do different things.

He will brighten the five elements, and in the cave *Jhang* will sound very loudly.

When the soul of Sohang leaves the body, then tell me, how will *Jhang* protect it?

Kal has created the Jhanjhari Deep, and *Jhang* and *Hang* are both branches of Kal.

This unjust Kal will call them "imperishable," and by calling them "immortal," he will deceive.

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He will describe many ways of performing rituals, and he will have many helmsmen.

He will create everything with the Naam of Kal. O Dharam Das, patiently understand this.

At every place he will establish the rites and rituals, and using my name, he will ridicule me.

His souls will consider no one as equal to him, but when they discover his secret, their illusion will go.

How long should I continue talking about Kal? One who is a Gyani will understand by discrimination.

HYMN

One who has the Lamp of My Knowledge in his hand will recognize the Yamraj.

Giving up the pleasures created by Kal, such a soul will hasten to his work.

Only a connoisseur will understand the ways of living and discrimination.

Those who pay attention to My Word will leave the husk and take only the Essence.

COUPLET

O Dharam Das, understand the deceptive ways of the children of Yama.

I will give a sign to the souls so that Yama may not stop them.

O Dharam Das, the souls, under the control of ignorance, do not recognize the signs of Kal.

But as long as one remains attached to the Incarnations, Kal will remain poor.

Those who speak uselessly and remember Kal, will give up Naam and manifest Kal within them.

When the Root attacks the Incarnations, those souls will fall in deception, giving up the Truth.

Kal will come to destroy the Incarnations, and in material deceptions he will snare the souls of Kal.

But the Incarnations will be awakened by my means and will stop activity of the Root.

ONLY A CONNOISSEUR A true seeker is protected by his humility and the integrity of his search, which responds to the true teachings of the Master.

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The Son of Nad will remain unaffected and he will accept my Word firmly.
By the support of Shabda, he will have a radiant way of living, knowledge, understanding and qualities.
The unjust Kal will not devour him. Know this as true, O brother!

The description of Vijay Doot

Now listen to the qualities of Vijay, which I am explaining to you one-by-one.
He will be born in Bundelkhand, and he will keep the name Gyani.
By organizing a *ras* and playing the flute, he will make the souls firm in *Sakhi Bhav.*
He will keep many female companions with him, and will call himself the second Krishna.
He will deceive the souls, as without the Knowledge, how can they recognize him?
He will say that in front of the eyes is the shadow of the mind, and that above the nose is the sky.
The souls will fall in the misty deception of Yama—a painter who uses black and white colors.
Moment after moment he will be fickle and will not be steady. They (the souls) will try to see this with the outer eyes.
Kal will show the shadow of the mind, and will call this shadow the means of liberation.
He will make the souls leave the true Naam so that the souls may go in the mouth of Kal.
O Dharam Das, I have explained to you what Yamrai will do.
All the four Messengers will create deep illusions, and in this way they will steal the souls.

THE WAYS OF REMAINING SAFE
FROM THESE MESSENGERS

I will definitely burn the Lamp of Knowledge so that Kal will not ruin the souls—
Just as I cautioned Indra Mati—who remained careful—and so Kal did not get her.

SPEECH ABOUT THE FUTURE—DIFFERENT SUBJECTS

O brother, I am explaining to you what will happen in the future.
As long as you remain in the body, Kal will not manifest.
When you withdraw your attention, he will start his useless talk,

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and when you leave the body, Kal will come then.
He will break up your family, and with his deception, Kal will please them.
In the family there will be many helmsmen. The Essence of Nectar will taste the poison.
Using the *Mool* and *Bindh* he will pollute the family.
The family will face one great deception when Hang Doot joins the family and lives with them.
As Hang grows stronger, he will make the family members fight among themselves.
Because of their nature, they will not leave Hang, and again and again he will disturb them.
He will kill his own essence—and after seeing this the disputing will increase.
Kal will not be able to see the fighting, so he will find a way out from the family.
Your family will talk about many experiences and will criticize the Son of Nad.

SON OF NAD Son of the Sound Current; spiritual son as opposed to the "Son of Bind" or physical son. Here refers to the *gurumukhs* such as Chudamani who will become Masters.

VIJAY DOOT The path of pleasant misdirection. Everything is gentle, enjoyable and plausible, but the soul doesn't wake up: he sees only the black and white of Kal instead of the living color that is his heritage. The emphasis on love, music, dancing, etc., when divorced from its spiritual roots, becomes counter-productive.

WHEN YOU LEAVE THE BODY It is a matter of historic record that on many occasions when a Master has left the body his children or other family members have claimed the Guruship and have often succeeded in attracting attention away from the genuine successors. "Your family will talk about many experiences and will criticize the son of Nad," is a prophecy that has been fulfilled many times. Dharam Das is Kabir's Son of Nad, his spiritual son and successor; even if Kabir's physical son Kamal should raise the dead it alters nothing. Similarly, it is Chudamani (in the fullest possible meaning Dharam Das's spiritual or Nadi son) who is Dharam Das's successor, and not his physical or Bindi son, Narayan. The temptation on the part of the Master's family members to equate physical with spiritual relationship is enormous, and the willingness of the disciples to make the same equation is awesome: even if the Master states publicly on many occasions before a variety of witnesses that his successor will not be a member of his family, it makes little difference. Of course, there have been instances when someone has been both a spiritual and physical son of his Master, but such instances are rare. The truth given here by Kabir is the norm.

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Those who become helmsmen will become egoists. Because of their selfishness, they will not recognize the Lord and will mislead many souls.

That is why I am explaining to you that you should caution your family.

Lovingly they should meet the Son of Nad who will manifest.

O Dharam Das, you are my Son of Nad. Understand the mind as Yama.

Even if Kamal, My son, enlivens the dead ones, still the Messenger is within him.

Understanding Me as his father, he is an egoist. That is why I have authorized you.

I am the friend of love and devotion. I don't want horses and elephants!

Those souls who accept me with love and devotion, will reside in My Heart.

If egoism pleased Me, I would have authorized kazis and pandits.

I saw you becoming humble and coming in my Refuge and under the control of Love,

That is why, O Dharam Das, I taught you and authorized you.

Give this teaching to the Son of Nad so that the Path may shine.

The family will have a lot of ego: "We are the sons of Dharam Das' family."

Where there is ego, I am not there. Dharam Das, understand this as true in your mind:

Where there is egoism, Kal's form is there, and such souls will not get to the beautiful Sat Lok.

Dharam Das said:

O Lord, I am in your control—your servant—and I will not leave your orders.

O Swami, I will make the Nad Son the Successor, but my family should also be liberated, All-Conscious One!

Kabir said:

O Dharam Das, your family will be liberated. Remove this doubt!

Listen, O Dharam Das! How will those who accept the devotion of Naam firmly, not be liberated?

I will liberate them all if they will live according to My Ways. If they will accept My Word, I will liberate the Forty-two.

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The ones who will accept my Word will be the beloved family, as without my Word, one cannot cross.

Dharam Das said:

Forty-two Incarnations are Your Essences. By liberating them what a great thing You are going to do!

O Lord, If You liberate the Essences of those Incarnations, then there is glory in Your coming to the world.

Kabir said:

The Forty-two Incarnations of your Essence, I have liberated with One Word of Mine.

From the other lesser families, no one will be liberated without getting the Sign.

When one unites with the Seed, it is called "family," and that will not come to fruition without the Word.

The Competent One has given His Support to the Forty-two Incarnations.

For both the Incarnations and the Essences the Word is the same. The Incarnations will be greater and the Essences lesser.

Through My Word, the Greatest Essence will awaken, and the lesser Incarnations will follow him.

They will establish the path and show the way to the forgotten souls.

They will establish the path of *Nad* and *Bind,* and Chudamani will liberate the souls.

O Dharam Das, your family will become ignorant, and will not recognize the Signs of the Essences.

INCARNATIONS AND ESSENCES A difficult passage to render into English. The Incarnations are the physical manifestations of the Essences, and are greater because until they manifest they cannot liberate the souls. The forty-two—those who are destined to become Masters—are in fact already liberated, although they will (as did Chudamani) go through an initiation and take a Master like everyone else. The liberation of others will depend on their seeking and finding. Although the physical family proceeds from union with the Seed (Bind), the spiritual family proceeds from union with the Word (Nad). The Greatest Essence refers to Chudamani, but the Masters who will follow him will not be less from our point of view (the distinction here is between *swateh sant,* or one born free from above, and *gurumukh sant,* one who has become free through meditation and the grace of his Master).

NAD AND BIND "Word made flesh," the spiritual uniting with the physical.

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O brother, I am telling you whatever is going to happen in the future.

You will have a Seed in your sixth generation, and even that Seed will forget the Incarnations.

Your Seed will become so ignorant, that he will accept the path of Taksari.

They will give up our Path and they will all follow the path of Taksari.

They will perform the Chauka in such a way that many souls will go in the cycle of the eighty-four.

They will have a lot of egoism and will fight with Son of Nad. Your family will become evil-minded and the Word Incarnate will stop them.

Dharam Das said:

Now my doubts have increased. O Lord, tell me the definitive words.

First You said this: "I have kept Forty-two in My Protection."

Now you say they will come under the control of Kal! How can both these things happen?

THE PRAISE OF THE INCARNATION OF NAD

Dharam Das, be aware! I am explaining to you about the Word Incarnate.

Whenever Kal makes a sudden swoop, I'll come to help there.

Then I will manifest the soul of Nad, and breaking the illusion, I will make the world firm in devotion.

The Son of Nad is My Essence and by Him the Path will be glorified.

The word Incarnate will be conscious, but your Seed will not have love for Him.

The Word Incarnate will be awakened by Shabda, and will finish the ambush of Kal.

Your Seed will not believe in Him, and will not merge into the Shabda.

The Son of Nad will have the desire for Shabda, whereas your Seed will forget.

O Dharam Das, you can test this: by Seed the Shabda will not be manifested.

Look in the history of the four ages: the Path has always been manifested by the Shabda.

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Whether one is without qualities or full of qualities, without Shabda he cannot maintain the Path.

O Dharam Das, you are my Son of Nad. That's why I have given you the String of Liberation.

In this way I'll liberate the Forty-two. Whenever they fall down, I'll rescue them.

Looking at the Seed who will not accept the Word of Shabda, Kal will clutch him.

The Incarnate who will believe in the Shabda will themselves be liberated, and will liberate many other souls.

O brother, where is the Shabda? Where is the Seed? Without the devotion to Naam, one cannot go to Sat Lok.

THE IMPORTANCE OF THE GURU

One should not see anyone else as greater than the Master, and he should understand the Master as the Greatest of All.

He should understand his Master as the best, and he should understand the teachings of his Master to be true.

Your Seed will fight like this: without the Master he will want to cross the ocean of the world.

Being Guru-less, he will teach the world! He himself is drowned, and he will cause others to drown.

Without the Guru there is no liberation: Those who take the Master cross the ocean.

By force he will make a relation with the Incarnations so Kal will devour him.

When the world is stuck in relations and families, then the Incarnations may be deceived.

Then Kal will come and devour the souls, and converting them into many different forms, he will bring them back into the world.

Then My Nad will come and call—looking at Whom Kal will run away at once.

That's why, Dharam Das, I am cautioning you: I have explained to you about the Word Incarnate in many ways.

Those who want to escape from the deceptions of Kal should maintain their love for the Incarnations of Nad.

BY SEED THE SHABDA WILL NOT BE MANIFESTED Categorical statement driving the point home.

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The Seed who will leave the support of the Incarnation of Nad will be trapped by Yama.
The Messenger will set up many traps, looking at which the souls will be attracted.
Those who will not have love in their heart for the Incarnate of Nad, will go into the mouth of Kal.
That is why I have explained to you about everything, and have warned you.
The souls who know the Essence of Nad, and those who recognize the Signs of the Word Incarnate,
Those who recognize the true Shabda, Yama can not stop them!
Dharam Das, I am explaining this to you—Accept my words, listening attentively:
Go and tell the souls that the Word Incarnate has come to liberate the world.
They should not leave the Word Incarnate—which is Nad—and they should always have love for Nad.
They should not take sides in the quarrels between relations and families. If they take sides, they will fall in suffering.
In many ways I have cautioned you. One who will be careful will not suffer.
In this way your Seed will go with Nad, looking at which the Messengers will repent in their hearts.
In this way the Seed will become happy. The Messengers will not affect the Seed who will be with Nad and the Word Incarnate.

Dharam Das arose and requested: O Lord, now explain this to me:
You have spoken of the importance of Nad so much, and you have mentioned the Word Incarnate under Him.
O My Lord, tell me the reason why You created the Word Incarnate.
If the Incarnate of Nad will awaken the world, then when is the Word Incarnate going to work?

Hearing these words, the Satguru laughed, and He explained it thoroughly to Dharam Das:
Because Gargin didn't accept the Nad and the Word, that is why I created the Seed.
"Bind" is a name and is called "Bind" after meeting the Essence.
The Word Incarnate is the Essence of Sat Purush. Reaching to His Abode, the soul will become free from this world.

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When both Nad and the Seed come together, only then will Kal's mouth remain closed.
As I told you before, Nad and Bind will come together,
Because without Nad, Bind will not develop, but without Bind, Nad will liberate.
O brother, in the Kali Yuga Kal is very difficult: in the form of egoism he will devour everyone.
The union with Nad will happen after giving up egoism, whereas Bind is full of egoism.
That is why Sat Purush has created this anchor, and made Nad and Bind as two different forms.
Those who remember the form of Truth, giving up egoism, they will become Hansas.
O brother, whether one is Nad or Bind, the quality of egoism is not good for anybody.
Those who have ego, they will be drowned in the ocean of the world and completely trapped in the snares of Kal.
When the quality of egoism will come in the Incarnates, the differences will be created between Nad and Bind.
If the Incarnates are opposed, everyone, being controlled by Kal, will follow his path.

Dharam Das said:
Lord, hear my request: With Your grace the souls will be liberated.
You have made me understand the form of Nad and Bind, and You have told me the secret of their liberation.
All the souls will go to Your Lok. Then what will Narayan Das do?
Because he is called my "son" in the world, that's why worry about him comes to my mind.
All the souls of the ocean of world will cross, but Narayan Das will fall in the mouth of Kal?

THE NAD AND THE WORD INCARNATE Dharam Das is confused by Kabir's use of these terms, which are slightly different aspects of the same thing. *Nad* and "Word" are synonyms meaning the Sound Current.

THE SATGURU LAUGHED Well he might. This is an incredibly dense passage. The idea is that while the Word is all powerful it has to manifest in a human body before Kal can be defeated and souls can be liberated.

WITHOUT BIND The power of liberation is in Nad, not Bind, and under certain circumstances (e.g. an initiated disciple who has left the body) the liberating work of Nad can proceed without reference to Bind.

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This is not a good thing. Listen to my request, O Giver—the Ocean of Happiness!
O Swami, liberate him! This is my request, O All-Conscious One.

Kabir said:
O Dharam Das, again and again I have told you, but in your heart you don't believe it:
If the fourteen Yamas go to Sat Lok, tell me, who will trap the souls?
Now I have recognized your intellect. Knowingly, you have become the one who knows nothing.
You have started erasing the orders of Sat Purush. When one forgets the Knowledge, attachment and illusion awaken.
When the darkness of attachment dominates the heart, one forgets the Knowledge and leaves his work.
Without faith, devotion cannot be done; and without devotion no soul can cross.
Again you have been caught in the trap of Kal. That is why attachment for your son has been awakened in your heart.
Even though you saw so clearly that Narayan Das is under the control of Kal—
Still you have become stubborn and you have not understood even one word of mine.
O Dharam Das, what you just said to me—you didn't think about it in your heart.
You don't believe in me. Have faith in the Master—why do you have faith in the world?
If one meets the Master, giving up everything of his own, that fortunate one climbs the stairs of Truth.
If one catches attachment, illusion awakens, and that unfortunate one gives up all devotion and knowledge.
You are the Essence of Sat Purush. You have come into the world to take on the work of awakening the souls.
If you yourself give up faith in the Master and, looking at the things in the world, you get attached to them,
Then where is the place for the souls? This shows clearly, Dharam Das, your family will also do the same.
They will always burn in the fire of attachment and it will create differences in the family.
To say, "Without the son the name cannot continue," and, "With-

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out the wife there can be no home," all these—like pride of family—are the tricks of Kal.
In this all members of the family will forget, and will not get the Path of the true Naam.
Looking at others, the souls will be trapped in these things—and the Messengers will be happy looking at this.
Then the Messengers will become mighty, and grabbing the souls they will send them into hell.
When the souls are caught in the snare of Kal, they will forget themselves in lust, attachment, greed and egoism.
They will not have faith in the Guru, and hearing the true Naam they will burn.
Listen to the signs of those who will have Sat Naam within them:
They will not be affected by Kal, and will not have lust, anger, egoism and greed in them.
Giving up attachment and desires, they will always keep the Words of the Satguru in their heart.
As the snake keeps the jewel on his head, in the same way the disciple should always keep the Master's orders on his head.
Forgetting "son" and "woman," and giving up pleasures, the soul who touches the Feet of Sat Purush becomes the Hansa.
O Dharam Das, only a brave one can constantly obey the peace-giving Words of the Master.
Such a soul goes to Sat Lok and for him, liberation is not far.

COUPLET

Giving up the complication of karma and illusions, love the Feet of the Master.
Having firm faith in the Shabda of the Gurumukh, understand the body as ashes.

Hearing these words, Dharam Das was ashamed, and in his mind he fully repented.
Running, he fell at the Feet of Satguru and said: O Lord, help me. I am the ignorant one!
O Swami, forgive my mistake! Accept this request, All-Conscious One.
I am the ignorant one who ignored Your Words, and made requests again and again.

FOURTEEN YAMAS The Negative Power and his messengers, etc., will be liberated but not till the end of the cycle.

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Now I am come to Your Feet and am making this request:
If the child becomes stubborn in front of the father, the latter doesn't care about "good" or "bad."
Your Naam is the Liberator of sinners, so please don't count my bad qualities.

Kabir said:
O Dharam Das, you are the Essence of Sat Purush: Give up Narayan Das and family.
Using the Shabda, look into your heart—O Dharam Das! There is no difference between me and you!
You have come into this world for the sake of souls, and you will establish the Path in the ocean of the world.

Dharam Das said:
O Lord, You are the Giver of the Ocean of Happiness! You have made me a servant and a true disciple.
Kal had taken my intellect away, until I recognized You!
Since You made me Your own, I have had firm knowledge.
Taking firm hold of Your feet, I say that the world is not within me now.
If I desire for anyone else—giving up You—then may I go to live in hell!

The Satguru said:
Dharam Das, you are the blessed one to recognize me, and, obeying my words, to renounce your son.
When the mirror of the heart of the disciple is polished, only then can the form of the Master be seen.
Only when the disciple keeps the form of the Master in his heart, does he destroy all the branches of Kal.
As long as one has cunning desires, that servant will not see the Master.
When the disciple devotes himself to the Feet of the Master with one-pointed attention, he is released from attachment and knowledge awakens.
When the Lamp of Knowledge comes in the heart, It destroys all attachments and illusions.
When he comes again to the Satguru, it is as the drop dissolving itself in the ocean.

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Kabir says, When the drop loses itself in the ocean, then all the worries are finished.

O Dharam Das, this is the Glory of Master's Feet. So giving up illusion and pride, accept the Feet of the Guru.

By accepting, all the sufferings end. Without the Master the disciple remains sad.

Now I am telling you something, listening to which will cause your doubts to go away:

Narayan Das will not believe in you. He will do whatever will come in his mind.

There is nothing to doubt about this fact—that in the world his path will also exist.

Looking at the Path which Our Essence will maintain, he will increase the dispute.

He won't be able to stand the popularity of our Path—so he will call his path greater than ours.

With complete egoism, he will maintain his path, and he will consider all others inferior.

He will be an egotist in the presence of Sadhus and Saints and he will not believe in the Sons of Nad.

As long as he behaves like this, he will not get the Path of Truth.

The Word Incarnate and Nad are the Helmsmen—he will be liberated only when he meets Them,

Giving up egoism and name and fame. When he will have the true Satya Shabda in his heart,

When he will call the Word Incarnate the Essence—only then, Dharam Das, will he be liked by me.

Only he who gives up his caste and doesn't allow attachment to come, will be called the Essence of the Word Incarnate.

One who will forget the condition of his family, definitely he will be the Essence of the Incarnations.

Then I will liberate him. I am telling you this truth, and it is not false.

O Dharam Das, have this faith in your heart, as I have not spoken one word in which one cannot have faith.

No Difference Between Me and You Even though Kabir is the fully conscious Son of Sat Purush, and Dharam Das, "The Slave of Law," Everyman, has fallen again and again and made mistake after mistake, still Kabir can say this because it is true. This is the central consoling message of *The Ocean of Love* and the great promise and hope of humanity.

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Without faith the soul will not cross, and without having faith in the Master, the soul will accept Kal.

O brother, there is no Giver like the Master. That is why you should keep your heart absorbed at the Feet of the Master.

HYMN

There is no other Giver in the world. Understand the Master as the Giver of Liberation.

Making one free from his low ways, Master explains the Knowledge:

Making the souls firm in devotion, He brings them into the Lap of Naam.

COUPLET

One who doesn't understand any difference between the Master and Sat Purush,

He gets Perfect Recognition, and for him the sufferings of Kal finish.

O Dharam Das, see the qualities of the Satguru—how firmly He believes and has faith.

Consider the soul involved in rites and rituals—how firmly he continues in his faith.

He brings the mud by himself, and he himself makes the idol of the Creator.

He offers rice and flowers to it. With love and faith he contemplates on it with his mind.

Then, understanding it as the Creator, he worships it and doesn't let his faith break.

As there is love in the deception, the same love becomes alive for him.

These souls who have love for the Master as this man has for his idol are priceless, and they become the Beloved Hansa of the Lord.

Look at the love of those idol-worshipers—how firmly they are entangled in deception.

I myself have told you the Naam of the Guru, and have told you there is no difference between Guru and Sat Purush.

So the souls will remain under the control of Kal, and they will not have faith in the Master.

When one doesn't have faith in the Master's Body, by focusing his attention in the void, he will deceive himself.

Those who firmly rely on the Master, their liberation cannot be postponed.

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Those who have such firm faith that they don't leave the Master or put their attention in any other place—
This way of living of the soul is precious, and such a soul dyes his body in the color of Love.
Lovingly understand that the Word of Master is the Nectar, drinking which the bad intellect goes away.
O Dharam Das, considering all this in your heart, be firm in your faith in the Master.

HYMN

In this way, having firm faith in the Feet of the Master, love Him constantly.
Lighting the Lamp of the Master's Knowledge in the heart, remove the darkness of attachments.
By the glory of the dust of Master's feet, the sins will certainly go away.
There is no other way of getting liberation except by faithfully merging into the Shabda.

COUPLET

This world is very deep. Accept the Naam with love and determination.
By the Grace and Support of the Master, one gets the Word of the Master as the Helmsman.

THE WAYS OF LIVING OF THE GURU AND DISCIPLE

Dharam Das made this request: You are my Lord and I am Your servant.
Master, forgive my errors, but graciously tell me—
The ways of living of the Masters and the disciples. Explain that to me.

The Satguru said: O you who keep the Guru's words, the Master is the support in Nirgun and Sargun.
No dealing can be done without the Guru. Without the Guru the ocean of the world could not be crossed.
Understand the disciple as the oyster shell, and the Guru as the Seed of the pearl; the Guru as the Philosopher's Stone and the disciple as iron;

NIRGUN AND SARGUN Without qualities and with qualities; in creation and out of it. Under all conceivable or inconceivable circumstances the Master is there.

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The Guru as Malay Mountain; and the disciple as the snake—by touching the Master the body becomes cool.

The Master is the Ocean and the disciple is Its wave; the Master is the Lamp and the disciple the moth.

Understand the disciple as the moonbird, and the Master as the Moon; the Feet of the Master are the Sun and the disciple is that lotus which blooms.

If the disciple is determined in this kind of love, and if he keeps the darshan of the Master's Feet in his heart,

When the disciple remembers the Master like this, understand that disciple as equal to the Master.

Think about the difference between one guru and another, as all the world is calling, "guru, guru."

He is the Guru Who manifests the Shabda in the souls by the strength of Which the souls go Home.

There is no lacking in such a Guru. The Path of such a Guru and the disciple is the same.

HYMN

All the world is entangled in different kinds of thoughts, deeds and emotions.

The soul has fallen in the snare of illusion and doesn't know how to go back to the Real Home.

There are many gurus in the world and they have made artificial snares.

Without the Satguru the illusion will not be finished as the terrible Kal is very mighty.

COUPLET

I sacrifice myself on the Satguru, Who gives the Immortal Message.
Meeting Him, the souls become unique and meet Sat Purush.

Day and night one should attach his attention to the Master, and should dwell within himself like the Sadhus and Saints.

He on whom the Satguru showers grace, his noose of karma burns away.

If one makes an effort and withdraws his attention, the Satguru makes him reach Sat Lok.

The Satguru cuts away the trap of one who, after doing the seva, has no desire.

One who keeps his attention at the Feet of the Master goes to the Plane of Immortality.

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No matter if one becomes a yogi and practices yoga—without the Master he will not cross the ocean of the world.

The disciple who obeys the order of the Master, with the Master's grace crosses the ocean of the world.

The soul who is the devotee of the Guru, for him there is no difference between the Sadhus and the Master.

One who doesn't see any difference between the Sadhus and the Guru, understand Him as the True Guru.

The worldly people will not understand the Guru's, disciple's, and Sadhu's way of living.

Understand those people as the ones who are in the trap of Kal; such Messengers are the essence of Kal.

O Dharam Das, these are their signs: The loss of souls will happen because of them.

One who knows the Way of Love of the Master, will recognize the Path of the true Shabda.

The Masters make the souls firm in the devotion of Sat Purush, and by making them practice hearing and seeing, they make them go Home.

Giving up cleverness and foolishness, if one loves Them with all his heart, then without doubt he reaches the Real Home.

After crossing the ocean of the world, he doesn't come back.

Sat Naam is the Precious Nectar. One who gets this Unchanging Nectar,

Giving up the qualities of the crow, he accepts the qualities of Hansa, and always keeps his attention at the Feet of the Master.

There are many other bad paths which he will not bring in his mind.

One who always has love for the Feet of the Master, and for the good Path, O Dharam Das, such a soul will go to Sat Lok.

COUPLET

Giving up the snares of karmas and illusions, love the Feet of the Master.

Understand your body as ashes, having faith in the words of the Gurumukh.

SADHUS AND THE MASTER He will not draw a distinction between whatever past Master he honors and worships and the present-day embodiments of the same Power.

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V. Epilogue

Dharam Das became very happy in his heart. The tears came out of his heart, and overwhelmed, he spoke these words:

In my heart was darkness, which you removed by the Lamp of Grace.

Then controlling himself he said: "O God, how could I praise You?

Now, Master, listen to my request: Tell me how to discriminate among the souls.

Which souls should I initiate? O Competent One, tell me this, giving their signs."

SIGNS OF THE JIVAS DESTINED FOR NAAM

The Satguru said:

O Dharam Das, don't worry. Give the Message of Liberation to the souls.

Those whom you find to be humble and devoted, tell them about the Devotion of Liberation.

Dharam Das, give Naam Initiation to him who has mercy, continence, and forgiveness within him.

Tell him the Message of Sat Purush: to remain firm in the contemplation of Naam day and night.

One on whom the grace is not showered, and who doesn't believe in Shabda, goes in the direction of Kal.

The true Shabda will not reside in one with wavering vision.

Know that the Messenger himself has come to reside in one whose chin is jutting out.

WAVERING VISION, ETC. This description does not refer to the physical body but the astral, which exactly mirrors the spiritual status. Masters can see the disciple's astral body as clearly as they can see the physical, and they use them exactly as indicated here. See Kirpal Singh, *Morning Talks,* p. 238.

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Those who have a mole in their eye, definitely understand them as the form of Kal.

Those who have a little head and a big body—fraud will always remain in their heart.

Don't give them the Sign of Sat Purush, as such jivas bring loss to the Path.

THE KNOWLEDGE OF THE LOTUS BODY

Dharam Das said:

O Lord, you have made my birth successful. Making me free from Yama, You have made me Your own.

Even if one had a thousand tongues in his mouth, then also Your qualities could not be described.

O Lord, I am very fortunate. Who else is as fortunate as I am?

Only that jiva in whose heart Your Naam resides is the fortunate one.

Now listen to my one request, and tell me the description of this body.

Which god lives where and what work does he do?

How many veins are there, and how much blood and hair? And by which routes do the breaths flow?

Lord, tell me about the intestines, the bile, and the lungs.

Lord, describe to me where these things are located, giving me the signs.

How many petals are there in each lotus, and day and night, how many breaths come and go?

From where does the Shabda emanate, and tell me where does it go and merge?

If any jiva gets the shimmering light, O Lord, tell me how to discriminate.

Which god's darshan he is having, and explain that place to me.

The Satguru said:

Dharam Das, hear now about the body, which is different from the Naam of Sat Purush.

In the first *mool* chakra is a four-petaled lotus where Ganesha lives.

He is called the giver of the quality of knowledge, and by doing contemplation and six hundred *japas* he may be experienced.

Above the mool lotus is the *akhara* and there is the lotus of six petals.

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Brahma, Savitri and the gods rule there, and six thousand a-japas sound there.

In *nabhi* is the eight-petaled lotus; Vishnu and Lakshmi are the main ones living there.

Going there one gets the proof of six thousand *a-japas*, and this place can be reached only by practicing the Path of the Masters.

Above it is the twelve-petaled lotus, and in that lotus Shiva and Parvati reside.

In there the six thousand a-japas happen—witness this by the knowledge of the Master.

The jiva lives in the lotus of sixteen petals, where one thousand a-japas happen.

Its place is between the two eyebrows where the abode of King Mind is.

O Dharam Das, pay attention: One thousand a-japas happen there. Dharam Das, God of the Souls, understand this.

Above the two petals is the place of the Void where the light is shimmering. Understand that as Niranjan.

O Dharam Das, listen to the Message of Shabda. I am giving you the teaching of knowing what is within.

Again listen about the body, and have faith only in the One Naam.

KNOWLEDGE OF THE LOTUS BODY Knowledge of how the activating astral energy interpenetrates and gives life to the physical body through the *chakras* or centers, called "lotuses" because they are divided into petals. This is the preoccupation of Yoga systems which deal with the *pranas, Kundalini,* etc. Kabir is rounding out Dharam Das's education here. See Kirpal Singh, *The Crown of Life,* pp 63-68.

MOOL CHAKRA The energy center at the rectum, associated with the god Ganesha.

AKHARA The sex center; Brahma, the creator of the physical universe is the presiding deity. The Kundalini in its latent state is located here.

NABHI The navel center, solar plexus or *hara.*

TWELVE-PETALED LOTUS The heart center.

THE JIVA LIVES The manuscript is deficient at this point. The fifth and sixth chakras have been merged into one, probably through a copyist's error. The sixteen-petaled lotus is at the throat and is the seat of Maya or Kali; the seat of the soul is behind the eyes and has two petals.

PLACE OF THE VOID The sixth chakra behind the eyes is the seat of the mind as well as the soul – the "knot" of the soul and the mind or of the conscious and the unconscious. The light that is at this place can be seen by anyone who can withdraw his attention; that light is the light of Niranjan and cannot lead higher unless one has the guidance of a Satguru who has come from above. For others it is a dead end.

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The body is created by blood. Millions of hairs have decorated the earth of the body.
There are seventy-two main veins, but one is the Unique One, by entering which, one gets the Form of Truth.
When the Shabda is manifested the qualities of the lotus come forward.
When the Shabda emanates, one enters the Void and merges within it.
The intestine is of twenty-one hands, and the stomach is approximated to (measure) one and one quarter arm length.
Solar plexus is of one and one quarter arm lengths; one goes in the cave through the openings.
Understand the bile as three fingers (breadth) and the heart as five fingers (breadth).
The lungs are of seven fingers, and in them reside seven oceans.
Withdrawing the air from the body, the sadhu takes the path of the yogi.
They keep doing this yoga, and, without devotion, are swept away in the world.

COUPLET

The Yoga of True Knowledge is the Abode of Happiness, from which one gets Naam and goes to the Real Home.
The soul (then) becomes the liberated One after destroying the very mighty enemy.

O Dharam Das, through the knowledge of the Master, understand the ways of the mind.
Mind shows the light in the void, and mind itself creates different types of illusions.
The *nirankar* has been created by mind, O brother. And the creation of mind is spread throughout the three worlds.
At many places the jiva bows his head—by not recognizing his own self he is deceived.
This is all in the will of Niranjan and without the true Naam his trap cannot be cut.
As the organ grinder gives pain to the monkey by making him dance in different ways,
In the same way the mind makes the jiva dance by making it firm in the deep trap of karmas and illusions.

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The true Shabda uproots the mind. Only the rare ones, who know Its secret, recognize the mind.

Receiving the message of Sat Purush, the mind becomes jealous and takes the jiva in his direction.

O Dharam Das, these are the ways of the mind. Recognize the mind and accept the Feet.

In this body no one else lives. Mind and soul alone live in this house.

The mind is stuck in five, twenty-five, and three—all these are slaves of Niranjan.

When the Essence of Sat Purush comes in the jiva, he remembers the sign of his Real Home.

These slaves have surrounded the jiva. Unless he recognizes them, the jiva also becomes the slave of Yama.

As a parrot caught in a cage, being in the control of illusion, the jiva doesn't know himself.

As the lion, seeing his reflection in the water understands it as another,

Jumping into the water, he loses his life—In the same way the soul is deceived and doesn't recognize himself.

As the dogs, barking in a palace of mirrors, understand their reflection as other dogs,

O brother, when they hear the echo, they again start barking—

In this way Yama has created deceptions for the souls. When Kal devours them—then they repent.

Because they don't love the Shabda of the Satguru, they are destroyed.

The fake Naam is a branch of Niranjan and the Original Naam is of the Satguru.

The jivas do not love the Feet of Satguru; but they can go back Home only after meeting the Satguru.

O Dharam Das, the jivas have become of others, and thinking that it is nectar, they are entangled in poison.

Dharam Rai has created such varieties that, being controlled by deception, the souls have forgotten.

Listen to the spread of karmas created by the mind. A jiva will become The Unique One after recognizing this evil.

UNIQUE ONE The *Sukhmana* or *Shah Rag*, a vein (actually an astral tube) that runs between the eyes. It is the way up for the attention.

FIVE, TWENTY-FIVE AND THREE The five elements or *tattwas*, the twenty-five *prakritis* and the three *gunas*.

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HYMN

O Dharam Das, recognizing him one should become different from him—accepting the Lamp of my Shabda.

One who sees this difference will not be caught by Yama.

As long as the guards sleep, the thieves easily do their work.

In the same way [the souls] are controlled by illusion and the thief does his work.

COUPLET

By awakening, he gets The Unique Quality, having which Kal doesn't get him.

Illusion is like a well full of darkness in which Yamraj, through deceptions, devours the soul.

SINS AND VIRTUES OF THE MIND

O brave one, listen to this element of mind and, with the help of the Guru, distinguish between the thief and the man of wealth.

Mind is the horrible Kal who makes the jivas dance and makes their condition terrible.

When a beautiful woman comes in his sight, the mind becomes excited, and lust troubles the body.

Mind takes him there by its strength, and the knowledgeless jiva gets deceived.

Making him involved in sexual pleasures with woman, the jiva takes the blame.

Looking at others' wealth, mind becomes happy: "I'll take it!"—and thus desire comes.

When he takes others' wealth, the soul is blamed for that sin.

This crazy mind develops this karma and the innocent soul obeys its orders.

Criticism of others and taking their wealth are traps of the mind.

Becoming hostile to the Saint and criticizing the Master—these are the karmas created by the mind which puts the soul in the trap of Kal.

Being a married man, he desires another woman: In this way the mind sows the poison of deep karma.

Mind makes the soul, in an excited state, kill others. He makes the soul suffer hell because of that sin.

Deceiving the souls, the mind makes them serve gods and goddesses in pilgrimages and fasts.

The mind itself introduces bad habits, and involving the jiva in them, he spoils it.

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He may have one birth as a king—and then he will go and suffer in hell.

Or he may be incarnated as a bull who becomes the husband of many cows. Karma yoga is a trap of the mind: When one becomes without karma, only then his pain and sufferings go away.

HYMN

O Dharam Das, listen to the qualities of mind. How long should I describe it to you?

Three gods, thirty-three lesser gods are in his trap;

Shesh Nag and other gods are defeated by him.

Without the Satguru, nobody can understand the mind and will fall in its snare.

Only the rare Saint has recognized him through discrimination, and has left him.

COUPLET

The fear of birth and death goes away with faith in the Satguru.

O Dharam Das, one who accepts the true Naam firmly is the servant of Sat Purush.

THE CHARACTER OF NIRANJAN

Listen, Dharam Das, to the character of Dharam Rai, who has trapped the souls and deceived them.

Taking incarnations, he uttered the *Gita* and didn't let the blind souls cross.

Arjuna was his very devoted disciple to whom he gave all the wise knowledge:

He gave him the knowledge of creating karma and becoming karmaless—and giving up the latter, he made him firm in the former!

First he told him about mercy and forgiveness, knowledge, signs Karma,

And Arjuna became truly devoted in his worship of the Lord Krishna.

First Krishna created desire in him, and then he sent him to hell.

THE CHARACTER OF DHARAM RAI This moving passage, written from the point of view of human suffering, makes some revolutionary but very sensible points about the character and actions of Krishna as Hindu traditions picture them.

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Making him give up the *Gyan Yoga,* he made him firm in karma; and Arjuna, controlled by Karma, suffered terribly.
Showing him nectar, later he gave him poison. Disguised as a Saint, he plundered the souls.

HYMN

How long should I describe the deceptive intellect of Yama? Only rare souls will understand this!
When one remains firm in the Path of Knowledge, only then will he teach the True Path.
Then he will know the deceptions of Yama, and he will leave them:
Coming into the refuge of the Satguru, the fear of Yama will go away, and he will receive permanent happiness.

COUPLET

O Dharam Das, King of Souls, achieve the Glory of the Satguru!
Brighten the Path! I have given you the Immortal Message.

THE SIGNS OF THE PATH WHICH GIVES LIBERATION

Dharam Das said:

O Lord, You are the gracious Sat Purush, and Your words are full of Nectar and very dear to me.
I have got the secret of the ways of the mind, Hail to You, O Satguru, Who awakened me.
Now, Lord, tell me about Your Ways—how the string of Yama will be broken.

The Satguru said:

Listen, Dharam Das, to the effect of Sat Purush. Now I will make you recognize the string of Sat Purush.
When the Power of Sat Purush comes within, the butcher Kal cannot stop it.
Listen. Sat Purush has sixteen Powers, and with those Powers the soul goes to Sat Lok.
Without those powers the Master's system cannot work, and without those Powers, the soul gets stuck in the world.
Knowledge, Discrimination, Truth, Contentment, Love, Patience, and Peace:
Mercy, Forgiveness, Continence, Neh-karma, Renunciation, Yearning and the maintenance of true religion.
Through Pity the soul gets liberation, and in his heart he counts everyone as his friend.

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By developing these, one can reside in Sat Lok, and by walking the Path, one can see his Home.

One who serves the Master and has love for His Feet resides in the heart of the Master and defeats Yama.

Even in the Vedas and Shastras the importance of worshiping the soul and meeting the Saints has been written.

One should do the devotion of the Saints as the Master, and control the qualities of attachment and anger.

The Sat Naam of Sat Purush is the Tree of Nectar, and by keeping the Company of Sat Purush's Friend one goes to the Immovable Plane;

All these are the strings to get to Sat Purush. Accepting the true Naam, one goes to Sat Lok.

The blind one cannot go to his home. These are the signs of the Path.

The Naam of the Sat Purush is the Eyes and Authority, taking which, the soul goes to its Home.

One's birth and death finish if, by having firm faith, one accepts the Feet of the Master.

THE WAYS OF THE PATH

Dharam Das said:

O Lord, You are the gracious Sat Purush, Your words give me peace.

O Lord, explain Your Path to me: How should the renunciates and householders live their lives?

The Satguru said:

Dharam Das, listen to the message of Shabda, and give the Teachings of Liberation to the souls.

Make the renunciates firm in renunciation and explain the way of doing devotion to the householders.

THE QUALITIES OF THE DETACHED RENUNCIATES

I am telling you the nature of the renunciate. Only when he gives up inedible food which has no part in nourishing the body—

RENUNCIATES AND HOUSEHOLDERS Masters of Sant Mat do not require their disciples to become renunciates or monks; but if renunciates come to the Master, they are required to live up to the spirit as well as the letter of the vows they have already taken.

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tobacco, meat, wine—can he become the Hansa.

Love and devotion always remain in his heart, and he has no hostility or violence in him.

He always has mercy for the souls, and in thought, word and deed he does no violence.

Always he keeps the sign of Liberation, by which all the karma and illusions finish.

He establishes the Path, becoming the form of Hansa, and he wears earrings, a necklace, and he puts the tilak on his forehead.

He eats plain and simple food, and daily he repeats my Naam.

If he takes your Naam also, then I will send him to the Immortal plane.

Giving up all karmas and illusions, he remains absorbed in the Essential Shabda.

He doesn't touch woman, he never loses semen, and from his heart he removes all anger and fraud.

He gives up woman, calling her the mine of hell, and with one-pointed attention, he attaches himself to the Shabda of Guru.

He throws away all anger and fraud, and going in the Ganges of Forgiveness, he bathes there.

He is the abode of joy and meditation, and the ocean of happiness, love and coolness. He never tests whether one is a king or a subject.

By doing the meditation of the Unrepeated, he removes the previous veils;

One who remains unaffected and never flows into passions—such a renunciate gets me.

Meeting me, he becomes like me and removes all duality.

He remains absorbed at the Feet of the Master, giving up all illusion, fraud and cleverness.

One who always remains in the Orders of the Master—Evil Kal will not get him.

He keeps firm faith in the Master, and understands him as me.

He gets all fruit by serving the Master. If one becomes antagonistic to the Master, he will not cross.

As the lily loves the moon—in the same way the disciple should have faith in the Master.

The renunciate should live like this. Only he is a lover who loves the Master.

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THE QUALITIES OF THE HOUSEHOLDERS

Now, Dharam Das, listen to the devotion of the householders, doing which they do not fall in the snare.

They throw away all the qualities of the crow, and in their heart remains mercy for all souls.

They don't go near fish, meat or wine; they always remain vegetarians.

They drink the sign of liberation so that Kal doesn't come to stop them.

They adopt the necklace, tilak, and the clothes of the sadhu, and in their heart they always have love for the words of the Gurumukh.

They maintain love for the Saints, and always serve the true devotees.They sacrifice everything for the service of the Master.

O brother, in thought, word and deed, they become firm and do the Simran which the Master gives them.

HYMN

Listen, Dharam Das: These are the strings of Sat Purush by which the householders get liberation.

Without eyes one cannot go to His Home—then what else can be done?

O Dharam Das, the essence of the Incarnation is the Eyes, which will awaken all the souls.

If one trusts My Words, I will finish his birth and death.

COUPLET

Those who accept the Shabda with faith, and those who repeat the Naam of Sat Purush day and night,

Those who have got such Naam triumph over the Ocean.

TAKES YOUR NAAM ALSO It is not enough to venerate a past Master (Kabir is speaking of the future here); one must also sit at the feet of the living Master.

MINE OF HELL Woman as sex-object; the thought holds true in reverse.

MEETING ME Working through the living Master, as he makes clear three lines later.

NECKLACE, TILAK AND CLOTHES Symbolically. Each article of the Sadhu's dress has inner significance, and the householder disciple is supposed to adopt that for which the articles stand. Compare Guru Arjan's hymns, *Ho Kurbane Jao Mehar Bana* and *Sachya Guru Meharbana.*

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THE IMPORTANCE OF ARTI

The householder devotees should perform the arti every *Amaras.*
Kal dwells in the house where arti is not performed on *Amaras.*
If arti cannot be performed that day, then perform it on every *Purnima.*
O Dharam Das, if the disciple drinks the Nectar of Naam on *Purnima,* then he gets to reside in the happiness.
If one gets Naam when the moon is at its fullest,
And according to its power, one serves the Master, that soul goes to Sat Lok.
Dharam Das made this request: Tell me how the souls will be protected.
In the Kali Yuga many people will be poor, so tell me some way for them.
O Lord, all the jivas are Yours, Tell me how they all might be able to do this seva.
All the souls are the Essence of Sat Purush. Tell me about them so that the doubts in my mind might be cleared.
The Satguru said:
O Dharam Das, the poor can perform the arti once every six months.
If arti cannot be performed every six months, then yearly they must perform the Chauka and serve the Master.
If one misses once a year, the Saints call him worldly.
The souls who perform arti at least once a year do not fall in deception.
If he repeats the Naam of Kabir wholeheartedly, and meditates on your Naam,
If he accepts the Feet of the Master firmly, the love for the Master's Feet will liberate him.
The householders who will adopt this, by the Glory of Master, will dwell in Sat Lok.

HYMN

O Dharam Das, I have told you the ways of living of both renunciates and householders.
They will hear the Shabda if they live up to the ways of living.
This ocean of the world is deep, bottomless, and terrible:
Those who firmly catch the Boat of Naam come to the opposite shore.

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COUPLET

Love the Ferryman who takes us across:
When one gets the Satguru as his Ferryman, he crosses the ocean of the world.

THE CONSEQUENCES OF CARELESSNESS

As long as the soul remains in the body, O brother, practice the Path of Shabda.
Just as the brave one remains in the battlefield—if he runs, he is defamed.
The Precious Shabda of the Master is the battlefield, and Kal gets those who waver from it.
The soul who goes away from the Master never survives. Falling in the firepit, he will be burned.
O brother, he gets many sufferings. Birth after birth he goes into Hell.
He gets millions of births as a snake, and in bearing the fire of poison, he loses each birth.
He is born in the dirt in the body of the worm, and for many births he remains in hell.
How much should I say about the pains which such souls get? Accept the Shabda of the Gurumukh and be firm in it.
If the Master is gracious, Sat Purush is also gracious. Kal cannot even touch those who remain firm in the Master.
For the sake of the souls I say, "Those who are the devotees of the Guru—they don't lose!"

ARTI The *arti* stands for meeting or having darshan of the Master. Kabir has, in one of his most famous hymns, written out a similar sequence of relative frequency for having the Master's darshan. The symbolism of the *arti*–the presentation of light–serves both for initiation and darshan.

POOR They will not be able to afford to travel to the Master's feet.

MILLIONS OF BIRTHS To take Naam from a living Master is the gateway to liberation, which is the reason for the human birth. Any human who knowingly, deliberately, definitely and finally rejects the opportunity for liberation is also rejecting human birth, and goes back into the "wheel of eighty-four." Once in the wheel and descending, a little mathematics will show the logic of statements like this: most forms of life are a lot closer to snakes and worms than they are to humans. "Hell" may be any state in which we are separate from God, including but not necessarily the theological hell we are used to in the Christian tradition. In no case is it permanent.

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Even if the jiva performs millions of Yogas, without the Satguru he will lose.

The Satguru shows the Path to the Unreachable—Whose secret not even the Vedas reveal.

The Vedas describe him who has created them—they do not know the Secret of Sat Purush.

Any soul who is discriminating accepts the true Shabda.

Out of millions, rare are the discriminating Saints who accept My Word.

All others are trapped in Niranjan's snare, and those unfortunate ones do not invert and recognize the Real Home.

PRECAUTION

Example of the cuckoo

Listen to the nature of the baby cuckoo, and understanding its qualities, think about it.

The cuckoo is clever and has a sweet voice, and her enemy is the crow—who is the mine of sins.

She lays her egg in his nest and makes the evil one her friend.

The crow nourishes it, thinking that it is her friend. The crow—who has the intellect of Kal—hatches that egg.

Then the egg hatches and the fledgling comes out. After some days its eyes open.

When her body becomes strong, its mother comes to make it hear her voice.

Hearing her voice, the baby awakens, since the voice of the cuckoo family is dear to her.

When the crow goes to bring food, again the cuckoo makes it hear her voice.

She awakens the baby cuckoo—which is her essence—and the qualities of the crow do not remain in its heart.

One day, in front of the crow, the cuckoo makes her baby fly away.

She makes it fly by singing with her voice, and the crow becomes restless and flies after them.

He doesn't catch them and, getting tired after a while, he comes back home and goes to sleep.

The baby cuckoo reunites with its family, and the crow becomes unconscious after engaging in fruitless work.

HYMN

Singing with her own voice, the baby flew and met the family.

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The crow became restless and tired when he didn't get her.
The crow came back to its nest, lost consciousness, and repented;
The baby cuckoo met her father, but the crow remained engaged in fruitless works.

COUPLET

Like the baby cuckoo, the souls will meet Me in this way.
Those who get to the Real Home in this way, I will liberate their whole family.

The qualities of the Hansa

O brother, one who gives up the intellect of the crow and takes up the qualities of the Hansa, goes to Sat Lok.
Nobody likes the voice of the crow; but hearing the voice of the cuckoo, everyone is happy.
In the same way the Hansa speaks words of Love and Truth and accepts the Word of the Guru as the Nectar of Love.
He doesn't speak deceitful words to others, and always remains serene.
If anyone comes to him bringing the fire of anger, he himself extinguishes their heat after becoming water.
The following are the signs of the Knower and the ignorant one. The ignorant one is crooked, hard, and of bad intellect.
The Knower is cool, full of love, and within him reside truth, contentment, and discrimination.

The qualities of the Knower

He is the Knower who removes the bad intellect and, recognizing the element of mind, forgets it.
If one speaks harsh words after becoming a gyani, such a "gyani" is called an ignorant one.
No matter if one seems to be brave—understand that only he is brave who goes in the battlefield and dies.
The Knower should see from the same perspective—I am telling you the signs.
In the foolish heart, effort does not come, and Sar Shabda and Master are not understood.
If a blind one steps in the mud, nobody laughs at him; but if one who has eyes steps into a bad place, he is blamed.
Dharam Das, in this way—by the true Shabda and the Remembrance of the Master—one should distinguish between Knowledge and ignorance.

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He resides in everybody. At some places He is hidden and at other places He is manifested.
This is His sign: that He bows to all, understanding them as His Essence; and He accepts Gurubhakti.

HYMN

How firm Prahlad remained in his devotion because of the color of Love!
Even though he was given terrible pain, he remained firm and accepted the qualities of the Lord.
If one accepts the Satguru in this way, such a soul becomes precious.
If he is steadfast, he will reside in the Immortal Plane.

DESCRIPTION OF PARMARTH

COUPLET

After giving up illusion and the snare of Yama, one should keep his attention in Sat Naam:
Walking on the True Path, he should keep his attention in Parmarth.

The example of the Parmarthi cow

Understand the cow as the mine of Parmarth: O Gyani, recognize her ways and attributes.
She herself eats the grass in the field, and then, drinking water, gives milk.
It nourishes the calves, and by her milk and ghee even the gods are satisfied.
Even her dung is used by man; but man, by doing sinful karmas, loses his birth.
When the time comes that the cow leaves her body, the demon men devour it.
Her skin also gives so much happiness. O brother, so many good qualities are in the body of the cow.

The qualities of the Parmarthi Saint

If—like the cow—Saints also accept this Word, then Kal cannot devour the jivas.
If one has such qualities in the human body, and he meets the Satguru, he becomes immortal.
Listen, Dharam Das, to this Word of Parmarth. By doing Parmarth, nothing is lost.

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Parmarth is the support of the Saint. One who gets this from the perfect Master goes to the other shore.
He gets the knowledge of the true Shabda, and by doing Parmarth goes to Sat Lok.
Forgetting himself, he does seva. If he remembers himself he suffers a lot.
A man is very clever as he says, "I have good qualities and karmas!"
He calls himself "doer of good karmas," and for the bad karmas he says that Hari has done it.
In this way the good karmas end and, Dharam Das, by touching his feet one gets only disappointment.
One who keeps Naam as the only hope never shows and boasts of his good karma.
He always keeps his attention at the Feet of the Master, as the fish never forgets the water.
He always puts his attention in the Shabda of the Master, and day and night he sings the praises of the true Naam.
As the fish never forgets the water, in the same way he accepts the Shabda.
The effect of Sat Purush's Naam is such that the Hansa doesn't come into the world again.
Definitely he goes to Sat Purush! Dharam Das, it is like the nature of the turtle.

HYMN

The souls will come running to their home as is the nature of the baby turtles;
The Messengers of Yama will look at them and—becoming weak—they will not go near them.
Becoming fearless, the Hansas will go, reciting the Sat Naam.
The Hansas will reunite with their family, and all the Messengers of Yama will stand there helplessly.

COUPLET

The Abode of Happiness where the Hansas will live happily is precious;

PRAHLAD The son of the Demon King, he refused to worship his father as God despite heavy torture.

PARMARTH The spiritual way.

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And all the Hansas, looking at the Radiance of Sat Purush's Form, will become happy.

THE END OF THE GRANTH

By speaking the *Anurag Sagar Granth*, I have explained to you the Secret of the Inaccessible.
I have described the Drama of Sat Purush, and the deception of Kal.
Only the connoisseurs will understand the ways of living and the Word of Discrimination.
One who will accept the Word after testing it, will know the Path to the Inaccessible.

The summary of the Granth

Having faith in Master's Feet, and becoming firm in the devotion of True Naam,
One should act like a *Sant* or a *Sati*, who burns her body for her husband.
The Satguru is the Undecaying and Immortal Husband Who never destroys.
I say this by the evidence of Shabda. One who accepts the Immortal One becomes Immortal.

The soul who has hope from the Saint goes to the Immortal Plane.
O Dharam Das! Awaken your mind and remain absorbed at the Feet of the Satguru.

Keep the mind—the honey bee—in the Beautiful Lotus Feet of the Satguru
And keep your attention at the Feet of the Master. Only then will you reach your permanent Home.

The Union of Surat and Shabda—when one gets Shabda, he reaches the realm of the Saints.
It is the play of the drop and the ocean. What else can one say?

After meeting the Satguru, one understands the play of Shabda and Surat.
It is the union of the drop and the ocean. What else can one say?

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Giving up the qualities of mind, one should follow the Path of the Master.
Such a soul goes to Sat Lok and derives Happiness from the Ocean of Happiness.

Understand the jiva as the drop, and the Naam of the Satguru as the ocean,
Says Kabir with proof: Dharam Das, understand this!

GRANTH A holy book; a scripture.

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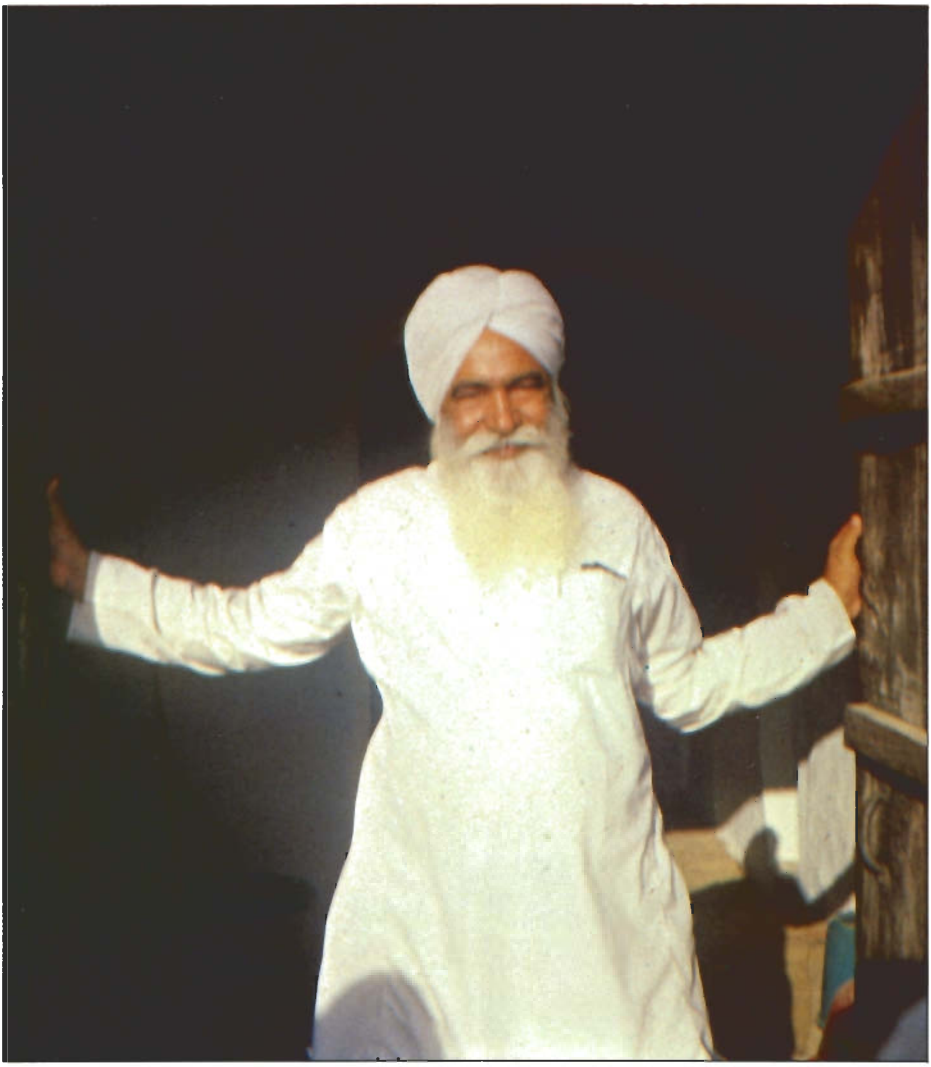
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